

AMERICA

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Chronicle

Home News.—On Armistice Day, November 11, President Hoover delivered an important speech at a celebration held under the auspices of the American Legion.

President's
Speech

One paragraph enunciated a new theory of international law concerning food-carrying ships in time of war, namely, that such ships, laden solely with food, should be on the same footing as hospital ships. He urged this as a preventive as well as a limitation of war. He did not make it as a governmental proposition but as a suggestion leading to further thought. He also considered it an argument for naval limitation, since fear of an interruption of sea-borne food supplies is a reason for competitive naval construction. This proposal was linked up by observers with the recent visit of Premier MacDonald and was considered both here and abroad to be a blow at the submarine, and to serve notice on France and Italy that we stand with England in opposing it.

After a slight rise on November 8, the shares on the Stock Exchange began, on November 11, a slow but heavy decline. Three-hour sessions only were held, but the volume dealt in was very large. Stocks were unloaded in large quantities, and U. S. Steel, the barometer, fell as low as 150. The source of the continued selling was a mystery and the Exchange itself showed its suspicions by call-

ing for data from brokers, designed to uncover the short interest, if any. Meanwhile, gold continued to flow back to France, thus revealing what was probably the prime cause of the panic, namely the withdrawal of funds by continental countries, with a political motive directed against the rapprochement between Great Britain and the United States. Brokers' loans, therefore, continued to drop severely. An attempt was made by Standard Oil interests to peg the price on Standard Oil of New Jersey by a bid for 1,000,000 shares at \$50. On the same day, after a conference with the President and the Governor of the Federal Reserve Board, Secretary Mellon issued a statement promising a cut in corporation taxes and the normal income tax by one per cent. This was considered to have both a political and a financial purpose.

The Smoot-Hawley tariff bill dragged slowly to its death. On every vote taken on the schedules, the coalition of insurgent Republicans and Democrats proved to

be unbreakable. Thus manganese, used in the steel business, was taken off the free list, while shingles were restored to it. On November 9, Senator Smoot offered to hand control of tariff legislation over to the coalition on condition of a recess until November 20 and a promise of a rapid vote as soon as the new bill was framed. The offer was rejected and the coalition countered with an offer to proceed with the agricultural schedules at once, so that it would not have the blame of killing the bill.

Argentina.—On November 11, Dr. Carlos Lencinas, a bitter political foe of President Irigoyen, was assassinated during a political meeting at Mendoza. The shooting was incident to a general fracas which resulted in twenty-one persons being sent to the hospitals, several of them being gravely wounded. It was believed by the police that one of these who died later, José Cáceras, was the actual murderer of Lencinas. The latter had just returned from Buenos Aires to face a charge of political corruption and maladministration as former Governor of Mendoza province. Following the riot, a military guard was thrown over the city, as it was feared new outbreaks would occur.

Austria.—Dr. Richard Schmitz proposed an additional change to the Constitutional reform which, it was said, would make it possible for the former Empress Zita, her son Otto, and other members of the House of Hapsburg to return to Austria. The ex-Minister of Education also asked to have embodied in the new Constitution a clause

removing the law for confiscation of the Hapsburg property. Both suggestions were approved by the Government parties, but received with ridicule by the Socialists. The Parliamentary subcommittee which had been discussing proposed amendments to the Austrian Constitution terminated its work and issued a report which showed that no agreement had been reached on vital points between the Heimwehr representatives and the Socialists.

Canada.—The Dominion Minister of Finance, James H. Robb, died of pneumonia in Toronto on November 11 at the age of seventy. His death was a great loss both to public life and to financial and business interests in the Dominion. He served in the House of Commons and as Cabinet Minister for twenty years, and was influential in the Liberal party, having been mentioned in 1919 as a possible successor to Sir Wilfrid Laurier as leader of the party. Mr. Robb was always a leader of the English-speaking Protestant minority in the Province of Quebec.

China.—Some guerilla warfare between Government troops and the revolutionists was reported. For a time President Chiang Kai-shek was in the fighting area but later returned to the capital, a move that was interpreted as signifying that the revolution was really under control. On the Manchurian border, the Reds continued to concentrate troops, but no encounters were reported. A new outbreak of banditry, however, occasioned more serious alarm. The kidnapping of a New Yorker and of Father Ulrich Kreutzen, a Franciscan missionary, brought requests from the American Consulate that the Government should effect their release. A large ransom was demanded by the bandits for both of them. On November 13, the former was released almost in a state of collapse. The same day a military expedition was started against the bandits who captured Father Kreutzen. The new activities of the marauders were attributed to the withdrawal of Nationalist troops from some of the provinces in order to aid the Government in its attempt to put down the revolution.

Ecuador.—Following a fire-works display during an Indian fiesta on November 9, a serious fire occurred at Quito. For a time it menaced the arsenal of the artillery barracks and was only extinguished after the famous Quito University had been partially destroyed, and the Jesuit church adjoining it, which is considered the finest building in the city, badly gutted. President Ysidro Ayora personally directed the fire fighters. It was estimated that the material loss to the University would be about \$500,000, to say nothing of museum specimens and books that could not be replaced. Quito University occupied the site of the college founded three centuries ago by the Jesuit Fathers who brought to South America its first printing press. While the fire was in progress a multitude of the Faithful formed a religious procession begging God to spare the venerated old Jesuit church and prevent an explosion in the arsenal.

France.—The new Tardieu Government won a decisive victory in an all-night session of the Chamber on November 8-9, by a majority first of 71, and a few moments later by 79 votes. The vote was preceded by two remarkable displays of oratory by Foreign Minister Briand and the Premier, both of whom were repeatedly interrupted by cheers from almost all parts of the Chamber. M. Briand's speech was a two-hour review of his long career in the Foreign Office and in previous posts, in which he recalled the measures which he had taken for national defense before the War and for security after its close. He defended his policy of conciliation at Locarno and The Hague, and after paying tribute to Erzberger, Rathenau, and Stresemann, asked dramatically: "Must one die to prove that he is sincere?" The Premier took the floor almost at midnight, and after further discussion of foreign affairs, turned his attention to the home policy of the Government, renewing and explaining the pledges previously made for reduction of taxes and expansion of public works in agriculture, transportation, radio and telephone, schools, hospitals, etc. Funds would be available for this program by reason of the surplus previously accumulated to meet the American war-stocks debt, and released when this obligation was mobilized last summer with France's other debts under the Mellon-Bérenger agreement. On the first vote of confidence the count stood 327 to 256. Shortly afterwards an attempt by the Left to inject anti-clericalism into the debate was met by a new vote in favor of the Government, 332 to 253. After a three-day recess the Chamber turned to a preliminary study of the budget.

Germany.—Dr. Julius Curtius was formally appointed Minister of Foreign Affairs and Professor Paul Moldenhauer, Minister of Economics. Both appointments were proposed by Chancellor Herman Müller. Dr. Curtius had been Acting Foreign Minister since the death of Gustav Stresemann. The new Foreign Minister was a close personal friend and political confidant of Dr. Stresemann, who was so impressed by Dr. Curtius' work at the recent Hague conference that he expressed the hope that Dr. Curtius might some day be Foreign Minister. The new appointee promised to adhere firmly to the foreign policies inaugurated and championed by his late predecessor. Dr. Moldenhauer, one of the leaders of the German People's party, succeeded Dr. Curtius as Minister of Economics. His appointment to the Cabinet was welcomed because of his expert knowledge of the outstanding social-economic problems in Germany.

Great Britain.—On November 12, the Government announced several important shifts in the Diplomatic Corps. Of these the most significant was the appointment of Sir Ronald Lindsay, now permanent Under-Secretary of State for Foreign Affairs and Chief of the Foreign Office, as British Ambassador to Washington to succeed Sir Esme Howard. The choice of Sir Ronald came as a

complete surprise both to Londoners and in Washington, though newspaper comment on both sides of the Atlantic highly approved it. Sir Ronald is fifty-two years old and has been connected with the Diplomatic Service since 1898. He was Ambassador to Turkey, and at Berlin before taking up his present position. He also served at St. Petersburg, Teheran, Paris, The Hague, and in Egypt. It was assumed that the new Ambassador would probably take up his Washington position in February. His own successor at the Foreign Office will be Sir Robert Vansittart. After Sir Ronald's appointment, the most important of the new shifts was the assigning of Sir Esmond Ovey, former Ambassador to Mexico and Brazil, to be the first envoy to Soviet Russia under the recently signed agreement between the Labor Government and Moscow.

Parliament continued its sittings. The debate on the Indian situation in the House of Commons proved a decisive victory for the Labor Government. It showed that

Parliamentary Activities all three parties favored a non-partisan handling of the delicate problem. The debate was significant inasmuch as it was

participated in not only by the Prime Minister, but by two former Premiers, by the Secretary of State in India, and by Sir John Simon, head of the Statutory Commission charged with the investigation of the whole Constitutional system in India. The only discordant note was struck by Mr. Lloyd George, though he had not the support of his entire party.—After a sixteen-hour debate on the consideration of details of the widows and orphans pension bill, the measure was finally voted with only slight verbal alterations as proposed by the Government. The Opposition fought it clause by clause but with little effect. The session was the first all-night meeting of the Commons since the new Labor Government came into being. The Liberals generously supported the Government.—On November 13, the Government ordered that work on the Singapore naval base be slowed down as much as possible and that no new work on the Singapore fortifications be undertaken.

Guatemala.—A series of sudden volcanic eruptions at Santa Maria early in the month caused the death of nearly 300 people, and injuries and destitution to as many more.

Santa Maria Volcano Erupts It was estimated that in the El Palmar area the property damaged amounted to \$1,000,000. Sand and lava rained out of the volcano, and the fleeing populace was either asphyxiated by sulphur gas or prostrated by the extreme heat and swallowed up by the molten rock. Rescue work was hampered by the fact that horses refused to enter the death zone, though the Government did what it could to afford assistance.

Iraq.—On November 13, the Government was thrown into consternation by the suicide at Bagdad of the Premier and Minister of Foreign Affairs, Sir Abdul Muhsin. Press dispatches gave no definite cause for the tragic act. It will be recalled that the Prime Minister took office at the beginning of 1928. He was especially active in extorting free-

dom for his country from Great Britain, which has had a mandate over it since the freedom of Mesopotamia from the Turks after the great War. In December, 1927, a treaty was signed between Great Britain and Iraq recognizing the latter as an independent State. Though this treaty was ratified by the Bagdad Assembly in June, 1928, Great Britain failed to ratify it. However, last September England's Labor Government announced that it would relinquish its mandate by 1932 and permit Iraq to enter the League of Nations. At that time Sir Abdul formed a new Cabinet at the call of King Feisal, to include greater national strength. The decision of Great Britain was officially announced at the opening of the current session of the League of Nations Mandates Commission on November 5: action on the recommendation was deferred.

Italy.—The Fascist Grand Council, which was given official standing as a part of the Italian State nearly two years ago, is to be modified according to the terms of a bill approved by the Cabinet early in November and now ready for submission to the Parliament. Its membership is to

be reduced from more than fifty to approximately twenty-five. Membership will be confined to the four leaders of the Fascist march on Rome, Cabinet officers, presiding officers of the two Chambers, a few high Fascist officials, and other persons chosen for distinguished service to the State.—The King's sixtieth birthday was observed throughout Italy on November 11 with military reviews, State banquets and popular celebrations. In the churches the Collect *Pro Rege* was added to the ritual. It had not been used publicly during the long duration of the Roman Question, 1870-1929.—The formal visit of the King and Queen to the Sovereign Pontiff, it was finally announced on November 11, is to take place on December 5. Only a few minor details of the ceremonial for the occasion remained to be settled.—Another date of much popular interest is that of the marriage of the Crown Prince to Princess José Marie of Belgium, set for January 8, 1930, the birthday of Queen Elena. Other details of the event awaited settlement.

Lithuania.—Dr. David Zaunius was appointed Minister of Foreign Affairs on November 8 to succeed Prof. Augustine Voldemaras, former Premier. Dr. Zaunius is a Lithuanian from East Prussia, and was at one time a staff officer in the German army. He formerly held the post of permanent secretary in the Lithuanian Foreign office, and, until the fall of Voldemaras, had been considered the latter's staunch supporter.

Mexico.—Mexico entered its last week before its Presidential elections on November 17 in an ugly frame of mind. Riots took place in Mexico City on November 10 and 14. Several people were killed. **Presidential Elections** Riots were also held throughout the Republic. Apprehension was expressed by many because the Chief of Staff refused to allow the army to guard polling places. This, however, might have

been the result of the President's animosity towards the Calles candidate, Ortiz Rubio. Simultaneously with this, the President also promised military defense to the anti-Calles candidate, José Vasconcelos. Indications were, however, that Ortiz Rubio, enjoying the support of General Amaro, Secretary of War, would be an easy victor. Vasconcelos was expected to make a protest immediately upon announcement of the result.

Poland.—Demonstrations were held in Warsaw and several provincial cities protesting the thirty-day adjournment of the Sejm. In Warsaw the Socialists responsible for the demonstrations were disappointed with the lack of interest shown in their protests, but in other cities there were serious clashes with the police and many injuries reported. The Opposition press hailed the postponement of the Sejm budget session as a great victory over the Government and Marshal Pilsudski. At a meeting of the Conservative party, Prince Radziwill proposed a motion asking the Government to dissolve the present Parliament. It was rumored that the Cabinet would resign before the reopening of the Sejm on December 5.

Russia.—The twelfth anniversary of the Soviet revolution was celebrated by elaborate five days' ceremonies and display, beginning on November 7, including a twelve-mile procession, blatant anti-religious demonstrations, etc.—Entire success in the matter of grain collections, to date, was announced by President Kaliuin; 1,000,000 tons over the annual estimate were predicted for December 1. More than 11,000,000 tons, enough for all army and turban needs, had been collected.

Tens of thousands of German Mennonite farmers from the Volga and South Russia, who had already emigrated to Canada, and 1,500 Swedish colonists repatriated this summer, were followed by some 7,000 German Mennonites from Siberia who recently arrived at Moscow, seeking permits for emigration to Canada. Dissatisfaction at the anti-religious propaganda and military conscription caused them to leave. Some already received permits; some were landed at Kiel in Germany. Similar movements were anticipated by the remaining 30,000 in Siberia.

Spain.—The case of former Premier Sanchez Guerra and some of the officers of the Valencia garrison was transferred, according to an announcement of the Government on November 13, from a local court martial at Valencia to the supreme military and naval tribunal at the capital. This action was taken following the dissent of the captain general at Valencia from the sentence of the court, which acquitted Sanchez and imposed light sentences on his associates. Señor Sanchez was arrested at Valencia, it will be recalled, while attempting to enter the country in disguise at the time of the abortive mutiny last January at Ciudad Real. Several officers at Valencia were suspected with him of a plot to overthrow the Government.

League of Nations.—Committees were organized on November 7, when the League conference on the treatment of alien nationals was in session in Paris, to deal respectively with trade, taxation, foreign companies, and general dispositions, such as the most-favored-nation treatment. In spite of the opposition shown to them by Denmark, Holland, India, Greece, the Irish Free State and China, articles III and IV of the draft project guaranteeing alien goods from discriminatory internal taxes or regulations were saved, on November 13, by a vote of 12 to 11, from being completely eliminated from the draft treaty. Their preservation was ascribed to the recent session of the International Chamber of Commerce, and various economic and fiscal organs of the League, Swiss, German and Belgian influence. A caucus of eight out of the fourteen Latin American delegates appeared to be in harmony with the idea of a Latin American economic union said to be pushed by Uruguay. Their recommendations appeared aimed at United States interference or exemption in such matters as courts, claims of nationals, dumping of goods, aid for national catastrophes, claims for damages, etc.

Reparations Question.—On November 9, by unanimous vote of those attending, Basel, in Switzerland, was chosen for the site of the proposed Bank for International Settlements. The two Belgian delegates had left in protest that Brussels was not to be selected. On November 13 the text of the proposed statutes, charter and trust deed was signed by the representatives of Great Britain, France, Germany, India, the United States and Japan, to be considered by their various Governments before the second Hague conference, due in December. The draft organization kept itself strictly to the Bank's program, as a commercial institution for handling and distributing German reparations. To the political discussions of the conference was left the matter of the distribution of German payments to creditors, annuities, the German moratorium, the postponement of transfers, payments and control of deliveries in kind, etc.

November sees the one-hundredth anniversary of the foundation in Baltimore of the Oblate Sisters of Providence, a congregation of colored Religious. Grace H. Sherwood will tell next week the story of their early struggles.

Cucurbita Pepo is not the name of a Spanish senorita. It is the scientific term for a common American field fruit, very commonly eaten about Thanksgiving time. Robert Sparks Walker will narrate his experiences with it.

"All in a Day's Work" is the long-suffering title which Dr. R. A. Muttkowski wishes to place above his discussion of appeals for money made to him.

"Tommy Tinker's First Mass" is a charming sketch of how Marie Van Vorst took a little pagan to church.

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Thanksgiving Day

IF Thanksgiving Day is not a national holiday, it can and should be a day on which all of us return special thanks to Almighty God for our countless blessings. The President acts to the limit of his powers when he issues the customary proclamation, naming the day, and invites us to mark it by exercises of prayer. A few of these proclamations, one of Lincoln's in particular, are remarkable among State papers for elevation of thought and beauty of language. But all of them serve their purpose in stressing the fact that as a people we have obligations to Almighty God.

Time was when the custom of appointing a day toward the end of autumn for giving public thanks, flourished only in New England. Many a dweller in the States along the North Atlantic seaboard can recall the time when Thanksgiving Day was still a protest against Popery and all similar knavish tricks. If Papists celebrated "the Mass of Christ" on the twenty-fifth of December, pious Puritans could protest against the heathenish custom by working on that occasion; but to balance the scales, they would indulge in feasting, mild and quite restrained, on a day about one month earlier. The spirit of Endecott, who cut the cross from the banner of England, because it savored too much of Popery, lingered long among the Puritans. May we not find reason for thankfulness that this ancient Puritanism, gallant and admirable in so many respects, no longer tilts against the cross of Christ?

Today, however, we can forget these ancient and dying errors. Some of us trace our line to a Puritan or a Pilgrim stock, some to family trees first rooted in Continental soil, and some know not whence we sprung. But as a united people, we can bow our heads in gratitude to our Maker. For it must not be forgotten that even as individual men and women, so too nations and governments must adore and thank Him. One of our greatest State papers, the Declaration of Independence, recognizes our dependence upon Him, and there is recognition of His law,

although it is not direct, in the Constitution of the United States. If, however, the Nation's formal recognition of the dominion of Almighty God is somewhat obscure, we as a people can go far beyond what is explicitly contained in our public charters.

One of the best ways in which the State may honor God is in passing legislation to encourage whatever is good and to destroy what is evil. Our reference is not, as need hardly be said, to petty sumptuary statutes, of which we have far too many, but to enactments which protect and foster the great basic principles made known to man by the natural law and through Divine revelation. The promotion of such legislation is surely a proper function of Catholic activity.

Some special service to mark the day will be held in practically every Catholic church in the country. Thanksgiving Day is properly a day of feasting, but it should be primarily a day of grateful prayer. Catholics will observe it most fittingly by attending the Holy Sacrifice, the Church's great prayer of thanksgiving, and by begging that the favor of God's protection may be vouchsafed them, and our country, to the end.

The Rise in the Divorce Rate

IT should not be a matter for surprise that the most recent statistics register a decided rise in the proportion of divorces to marriages. Stated briefly, the figures issued by the Bureau of the Census show that for every six marriages in 1928 there was one divorce. Marriages decreased by 1.5 in that period, but divorces increased by 2. With laxer divorce regulations in some jurisdictions, that of Nevada, for example, which openly caters to the divorce trade, it may be presumed that this national scandal will continue to increase.

Were the question not tragic, it would be amusing to note some of the remedies which have been proposed. Thus a writer in the New York *World* thinks that "divergence of State laws has much to do with the unhealthy and chaotic conditions surrounding marriage and divorce," and the remedy, of course, is Federal legislation. Senator Capper is ready with an Amendment to the Constitution, or, should this be deemed unnecessary, with a Federal law, and "the organized women of the country" are supporting him.

As a diagnosis, this is much like saying that the prevalence of crimes against property is due to a diversity of legislation in the several States. That diagnosis is superficial, and the remedy proposed useless.

Divorces are becoming as common as Fords in this country because the non-Catholic world long since divested the matrimonial contract of any special claim to sanctity. The next move was to establish it as a terminable contract, and that step too, was taken long ago. Thus were the floodgates opened. In a matter so closely connected with individual weaknesses and, to speak plainly, with the preference of the individual for money or lust, it is nothing less than absurd to surround divorce laws with provisos and conditions. The non-Catholic world began with one cause for divorce, and by 1929 recognizes nearly

sixty. Practically speaking, this means that any marriage may be dissolved when both parties agree to dissolve it. Even should one party object, the great variety of causes admitted by our courts facilitates the way to a dissolution.

Undoubtedly we need a stricter divorce code, but it should be local, not Federal, and stricter requirements for the issuance of marriage licenses. In this latter field the State can do most, perhaps, to insure happier marriages. But what we need most of all is respect for matrimony as a sacred contract, binding one man and one woman, and indissoluble save by death. That respect must be built up by religion, but with the exception of the Catholic Church, no religious body in this country holds marriage to be aught but a contract terminable under conditions provided by a political majority in the State.

The Drive for Federal Education

IF the country at large is as tired of hearing about this Federal education bill as some of its opponents are of writing about it, then the country is in a state of most distressing fatigue. For the proponents of the measure, it must be said that "defeat" is not in their vocabularies. They began to battle more than eleven years ago, and although routed again and again, they once more return to the charge.

There is such a thing as whistling to keep up one's courage, but, again, one may whistle for sheer joy and assured victory. In a paragraph in the *New England School Journal*, that veteran editor, Mr. A. E. Winship, invites all and sundry to align themselves with the victors. His phrases are somewhat more cryptic than is usual with him: still, the reader cannot escape the impression that Mr. Winship has recently been in touch with huge armies now marching in serried array on Congress. There is just a touch of old-fashioned evangelism, too, in his invitation, as if to say that he will hold out the lantern to the last moment, so that the path of the sinner to rectitude may be made clear.

But we have heard all this before. At conventions of the National Education Association, and in articles appearing in the official magazine of that Association, we have been told again and again that the bill establishing a Federal Department of Education would certainly be passed at the ensuing session of Congress. Age has powdered the polls of some who thus encouraged the faithful; and of others it can be said that they have been sold down the river of political preferment, or dropped into the dark pit of political rejection. To rehearse the names of the many who have introduced this bill, and of those who have spoken for it, is to recite a litany of notables who have gone back to the plough, or sunk under the sod. Where is Hoke Smith, of Georgia? Where the Honorable Horace Mann Towner, and that Western Senator whose name we dimly recall as Sterling, or perhaps Stirling? Where is Hipparchia, and where is Thais, and where are the snows of yester-year?

This will do fairly well as whistling, on our own side. But a very little will suffice, and then we had best get back

into line again. We possess no secret knowledge, such as may be locked in the bosom of Brother Winship of Boston. But it is no secret that the bill to establish a Federal Department of Education will be introduced as soon as Congress convenes next month. Whether or not it will be reported out of committee, and acted on, depends upon many factors. The first is continuance of the steady and intelligent opposition which has kept the bill from coming to a vote.

This opposition is based upon constitutional grounds, and is as far removed from the hysteria of the Klan and the Masons of the Southern Jurisdiction, as those institutions are from knowledge of the spirit of the Constitution. It denies all constitutional warrant for a Federal Department of Education. It asserts the constitutional control of the several States over their domestic institutions. It emphasizes the peril of transferring from the local sovereignties authority over agencies so intimately affecting the people as the schools. Its arguments may easily be elaborated. They are in substance, the arguments in support of the dual form of government established by the Constitution, and against the centralization which logically reduces the sovereign States to the low level of departmental districts.

No doubt political motives must be considered by Congress. It is barely possible, too, that the dominant political party may find in the proposal a means of paying off an election debt. We trust, however, that if this measure is to be decided by counting heads, the heads of all opponents will be there to be counted.

School Temperance Societies

FIVE fraternities at the University of Michigan have been put on probation. Their offense was giving dinners at which some of the fraternity brothers imbibed too deeply of the cup that once cheered, but which in these days generally poisons. The penitential period will last for the rest of the year. "This is taken on the campus," reports the *Chicago Tribune* "as an ultimatum to the fraternities to dry up their parties." Meanwhile, three students have been arrested, charged with having operated a bootlegging establishment in one of the college dormitories.

At the conference on prohibition held at Johns Hopkins a few days after the penalizing of the fraternities at Michigan, evidence was submitted tending to show that some of our college girls also drink to excess. "Some girls, while not visibly drunk," said Miss Mary Zimmerman, of Hood College, who read the report for the women's colleges, "are continually using liquor." Some of the young ladies thought that "a cocktail before dinner could not be considered drinking," and there was a difference of opinion as to the relative consumption of intoxicating liquors by boys and girls in high school, and young men and women at college. One delegate thought that there was more drinking in the high schools than in the colleges, and while it was generally held that the young men drank more than the young women, it was also admitted that the young women drank too much.

It must have been a most edifying discussion. But the startling feature of the whole affair is that ten years after Prohibition it should be thought necessary to consider ways and means of inducing young women to take their alcoholic beverages temperately. The theory is that these young persons are using none. The stern, cold, hard necessity is that they must be taught how to stop drinking before they fall under the table.

Ever since this great moral experiment began, this Review has insisted on the redoubled need of teaching temperance in schools and colleges. Some Catholic teachers, however, put all their faith in Mr. Volstead's legislation. They thought that access to all intoxicating liquors, if not all desire to imbibe them, could be barred by Congress. Just as it is rarely, if ever, necessary to warn our young people at school against the practice of chewing the betel nut, so these teachers believed that it would no longer be necessary to advise total abstinence from alcoholic beverages, and to inculcate the virtue of temperance. These teachers now perceive their error. The possibility of obtaining forbidden liquors constitutes a challenge which youth finds an impish delight in assailing.

From time to time we have recommended the formation of temperance societies in our high schools and colleges, but with no great success. Here and there an institution has responded, but the majority have remained silent. Some months ago Bishop Turner, of Buffalo, recommended the reestablishment of temperance societies in his diocese, and this recommendation rests on the zealous Bishop's recognition of the fact that the Eighteenth Amendment has not made them unnecessary. Surely, we wish no fanaticism in our schools, and no straining of the value of total abstinence. But a temperance, or a total abstinence, society, founded on Catholic principles, could do much, in our judgment, to check the growth of drunkenness among the young.

They All Do It

A PRACTICAL politician recently came to grief. He could not explain to the satisfaction of the Grand Jury certain financial transactions connected with a local election. In the end, he did not try to explain, but changed his plea from not guilty to confession and avoidance. "Why pick on me?" he inquired pathetically. "They all do it!"

As the moralists might explain it, this unhappy person was a victim of the sin of scandal. Perhaps in his younger days, he felt that the purchase of a vote was not an act of virtue. By degrees, he saw that elections could not be carried save by this and other similar means. He also saw that all successful politicians indulged in these practices; all, that is, except certain Elder Statesmen who, having attained financial competency, could now afford to be virtuous. Little by little scruples vanished. They were all doing it, himself included.

This kind of scandal is not confined to the political field. The adoption of the principle that anything is licit, provided all do it, is astonishingly wide. Young women drink at social functions, because "they all do it."

Young men indulge in relaxations which are in truth relaxations of the law of God, because in their set all do it. Doctors and lawyers and business men follow certain lines that lead to temporal prosperity and away from standards of strict honor, because, it is said, all do it. Progressive and, of late, simultaneous, polygamy has become a feature of American social life, because divorces can be obtained with fair ease, and they all do it.

Of course, "they all do it" is a phrase which destroys the sense of personal responsibility for one's acts. Usually offered as an excuse it is not an excuse at all. It is a confession of guilt.

We should be sorry to see this scandal enter our colleges. More than once it has served as the standard for athletics. There too it was not an excuse but a confession.

Birth Control and Prosperity

AMONG all the lessons which have been drawn from the recent crash on the Stock Exchange, the most significant one is that which goes back to the real sources of our present prosperity. Mass production, advertising and instalment buying are the classic reasons given for our unprecedented high standard of living—that is, as has well been said, of *spending*—but there is one open fact not yet noticed but brought to our attention by a recent statement. For fifty years, up to the date of our severe restriction on immigration, this country enjoyed a benefit no other country possessed. It was the addition to our population of millions every year, not by new births, but of adults with adult buying and consuming power for whom we did not have to wait twenty years until they became effective in the market for commodities.

Now two things have happened which are already being felt in financial circles. First we cut off by one stroke all this new accretion to our foundations of prosperity; and secondly, we inaugurated a vigorous effort to reduce the population by artificial restriction of conception. We voluntarily deprived ourselves of what was probably the largest single cause of material prosperity, increase of adult population by immigration; and then we turned about and saw to it that the population would not grow naturally by births, which is a slower if more usual way of adding to the consumer power of the nation. We have been listening to a birth-control convention tell us of the great benefits to come to society and the individual from artificial contraceptives. Meanwhile, the statisticians and economists have been telling us that the end of our increase of population is already in sight. All the fearful prophecies of an overcrowded country made by amateur propagandists run smack against the scientific conclusions of population experts who faintly whisper "bunk."

The time is certainly ripe for these experts to speak a little louder. For years and years we have been accepting as gospel truth the idea that this country will in no distant day be overrun with people, all clamoring for food and no food to give them. It is the strongest social argument the birth-controllers have at their command. Now the economists destroy that fond illusion. Is it not about time that the truth be spoken: that the real push behind birth control is merely an uncontrolled self-indulgence?

Authority or Prejudice?

G. K. CHESTERTON
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ALITTLE while ago a dramatic critic reproached Mr. Bernard Shaw with being behind the times; apparently because Mr. Shaw is still thinking in the time of Maritain and Maurras, while the dramatic critic stopped thinking in the time of Charles Bradlaugh. His own way of proving that he himself was entirely up to date was to regret that Mr. Shaw was no longer a young atheist under the leadership of Bradlaugh; to refer to some of the more uninstructed speeches made by Mr. Shaw about forty years ago; and to exclaim regretfully, "Ah, those were the times!"

I am willing to suppose for the sake of argument that those were the times; and I am quite willing to agree that the dramatic critic is abreast of those times. It all rather reminds me of an amusing passage in one of Mr. Shaw's own plays, where the old gentleman says, "Sir, I was an advanced man before you were born," and the other answers, "Yes, I thought it must have been a long time ago."

Mr. Shaw himself may have considered himself an advanced man a long time ago; but he has remained alive long enough to advance further and in rather more promising directions. The dramatic critic has not only remained fixed in the same direction but apparently at the same point. I can quite believe that he would still think it refreshingly novel to be a Secularist lecturing in the Hall of Science about 1887.

There is something of the same paradox of contrast between two modern preachers whom we are too ready to class together; Bishop Barnes and Dean Inge. The identification, as I have noted before, is very unjust to the Dean of St. Paul's. He is a man with a great many aspects, some of them very valuable, some of them hardly sane. But the vital distinction between the Dean and the Bishop is rather like that between the dramatist and the dramatic critic.

The Dean is a reactionary and is in touch with the times. The Bishop is a progressive and is behind the times. The Dean does attack the Catholic culture because he knows it is spreading; he does defend the old Victorian Protestantism because he knows that it is in need of defense. The Dean is really up to date; in the sense that he knows that many of his sincere convictions are old-fashioned. The Bishop is under the astounding illusion that his ideas are up to date.

I need not pause to explain that I do not think it very much matters, to a philosophical mind, whether anybody is up to date. Dates are hardly the most living part of history. But people of this particular school are perpetually boasting of their grasp of contemporary thought; and as a matter of fact they have no grasp of it at all. The Modernist is not modern; and though it may not matter to us, it apparently does matter to him. But it is an error to class all men of this school merely as Modernists;

and the term is especially an undeserved insult to the Dean of St. Paul's. Whatever his errors, he holds his errors because he thinks they are truths, and not because he thinks they are novelties.

He delivered the other day an interesting address on Authority; all the more interesting because like so many others, he does not seem to know what Authority means. The idea of Authority is ultimately simply the idea of Right; as when we say that a brigand has no authority to imprison us or an assassin to execute us. But Dean Inge proceeds to use it, as do so many others, as if it meant the very opposite; the submission to the brigand merely because he is brutal or the acceptance of assassination merely because somebody is strong enough to be an assassin.

He also uses it in the sense of something accepted without reason or any consideration of right. It means the exact contrary. A man can only be said to accept an authority when his reason does tell him that it is the right authority. The point of his action is his refusal to accept any other unreasonable or wrong thing as authority.

The Dean then passes on to class it with mere custom; saying that "Customary beliefs become part of our mental furniture," or "In no other way could we account for the vitality of the most foolish superstitions." But this is missing the whole point. The most foolish superstitions are specially marked by the fact that they flourish without any authority at all. The Church does not tell people that it is unlucky to walk under a ladder or desperately dangerous to be born on Friday. On the contrary, the Pope only the other day expressed a strong regret that these vague and unsupported scruples were so common, and hindered so many human enterprises.

Men do not accept these superstitions because they are imposed; because they are not. Men accept these superstitions merely because they are there; and that is the true essence of all superstition.

If we accept customary beliefs merely because they are customary, and without asking on what authority they rest, we are acting *against* the idea of authority. If we like things merely because they are part of our mental furniture, we are in that very act denying authority; for we are not even discovering our own authority for possessing them. There are undoubtedly many people who hold views merely on this basis; but it is not the authoritative basis. It is doubtless on this basis that many people believe that it is unlucky to walk under a ladder. It is also on this basis that many people, perhaps including the Dean, think it is supremely unlucky to walk into a Catholic church.

For the truth is that there is only one thing that is really an alternative to Authority, and the exact opposite of Authority; and that is Prejudice. To hold ideas without knowing where they come from is the exact opposite

of holding ideas because you do know where they come from. And the real trouble with people like the Dean of St. Paul's is that their intellects are variegated with whole patches of mere prejudice.

Thus a great many of his social judgments are merely social tastes. He belongs to the old English professional class, which went to public schools in the Victorian era; and he therefore upholds that special sort of English gentleman as if such a social type could possibly be a permanent religion. He actually identifies this particular sort of Old Boy with the New Man of the nonsense prophecies of Eugenics.

He does not happen to like the working classes; and so he will imply that a huge hefty Irish bricklayer with lungs like a bull's, and every organ as sound as a bell, is a degenerate weakling bound to go to the wall. He does happen to like the beautiful Latin language, which he writes beautifully; and so he suggests that the conquering Nordic Race is to be found in any bunch of bald-headed University dons. And on the same principle of inheriting "mental furniture" he finds that he is by status and tradition a Protestant parson, connected with a Protestant State Church. And therefore the Universal Church which surrounds it, a hundred times larger and a thousand years older, becomes a desperate usurper and dictator.

It is perfectly true that he does not merely hold these views by Authority. He holds them by Prejudice. But he most certainly does not hold them by reason, either individual or universal and he could not be sure that any impartial reasoner, such as a Greek or Chinese philosopher, would necessarily agree with him in liking the Public Schools or disliking the Trades Unions.

Dean Inge is really rather a pathetic figure; for he is not protected by stupidity like so many of his Modernist friends. And he happens to live at the precise moment in history when it is becoming more obvious every moment that the things of Prejudice pass and the things of Authority remain.

Some of his prejudices may be quite pleasant and attractive prejudices; some of them are prejudices in favor of things that were human and healthy in their day; some of them are prejudices which I myself happen to share. But this is the moment when it grows more and more manifest that they are of this earth and perishable; that they are of the fashion of this world that passes away; or in other words that they are only fashions which are already old-fashioned. And the reason is that although they had power, and prestige, and popularity of a kind in their own time and place, they never had or pretended to have authority. They could not define themselves; they could not defend themselves; they could not appeal from facts and accidents to a principle that could be permanent in the mind.

And that is the reason why Dean Inge cannot really feel certain about the future of the word *gentleman*, while we can feel certain about the future of the word *priest*. The Priest is something quite different from all the priests; there is an authoritative abstract definition of him, to which the world can return after any amount of degeneracy or abuse. A hundred bad priests would not

destroy the idea of the Priest; they would not even cloud or confuse it; a saint might spring up at any moment to give us the complete pattern of it once more.

But a million cads and bounders, all of them accepted as gentlemen, do cloud and confuse the ideal of the Gentleman; because it was never defined by adequate authority or in a manner sufficiently abstract and eternal. Men can begin by admiring the better sort of rich man, and go on to admire the basest sort of rich man, without even realizing that they are worshiping riches. It is by Authority that men know what they worship.

"Bridge, 500 and Pedro"

MARY H. KENNEDY

THE telephone rings insistently. You let it ring. Somebody has reminded you this very beautiful Fall morning that if you miss seeing the pear orchards on US16 and the woods far east of the city, well—don't ever say aloud to *them* again that you love Nature. Can't you ride out now? Or right after luncheon?

The sunlight glory of the autumn world has been rendered more exquisitely golden by reason of heavy early frosts. Can anyone refuse an invitation to bathe a hungry soul in such a riot of splendor—a splendor "beyond the reach of art?" Not you! Of course you will go. The telephone keeps on ringing and more insistently. You decide to answer the summons. "Have you forgotten all about your promise to play at my table this afternoon?" a rather petulant feminine voice inquires. Good heavens! You have!

"I want to commence playing at two-thirty sharp. Mother is coming over for dinner tonight and I just have to be home in time."

"I'll be there," you reply with a sangfroid that is really quite remarkable. "The party is in the Community house, isn't it?" "It's for the Community house."

The Community house is in a state of almost wild excitement and bustle. This is the first Fall gathering of the women-folk of the parish and everybody has turned out. You catch the spirit of the place. You are inflamed with enthusiasm and good will and a righteous sense of cooperation. It is your parish. You and the rest of the good, bad and indifferent card players have come to its aid; to help reduce the debt on the Community house. As you feel right now, a hundred-thousand-dollar debt is a mere bagatelle! As you feel right now, there is no such thing as Nature in the world!

Chatter shrill and strident fills your ears. One has to talk that way in order to be heard at all. You are piloted to your table. It is a secluded one; far from drafts off the stairways; not too near the radiators. Somebody is afraid that she is getting neuritis. "It might be the result of your too strenuous reducing exercises," you suggest.

"Oh, my dear!" (You are button-holed.) "Speaking of reducing, reminds me! I saw the *saddest* sight yesterday! In the Boston store. You know where the toilet-goods department is? Well, I was standing right opposite

and I could see her perfectly. She weighed two hundred if she weighed an ounce. And as she passed the counter she saw those rolling pin things that are supposed to reduce spots if used for massaging. She picked one up. She looked it all over. Then, she rolled it over a part of her anatomy . . . and, *then*, she caught sight of herself in the mirror! My dear! She threw the poor little rolling pin down with an awful whack and just sailed out of the door? It was the *saddest* sight."

"Do you think it's going to rain?" somebody asks you. You don't.

"I brought my umbrella anyway. It is over there in the corner and I do not intend to take my eyes off of it all afternoon." You decide, feeling yourself grow very red-faced for no reason at all, that when you get home again you will at once search your clothes closet for stray umbrellas.

"I haven't played bridge in a month of Sundays," your partner ruminates brightly. "If I trump your ace or do something like that, you won't hold it against me?"

"We won't play for blood," you console her.

"And according to our sheriff we won't even play for prizes," the fourth player at your table adds. Which remark creates an enlightening bit of conversation about the antics of the aforesaid gentleman. It seems that those who put him in office do not countenance horse racing, card playing, beano games or such. Humanly simple interesting diversions like that! But the horse racing has gone on apace. So the beano games and church card parties have to suffer. A moment later you are informed how much they suffer.

After an almost herculean endeavor to bring about a period of silence, the chairman of the card party introduces a young male who has bravely appeared in your midst. He, in turn, announces that a short program of songs and recitations will be given immediately.

"Our sheriff, ladies, does not approve of paying for playing cards or playing cards for prizes. Therefore, he has kindly consented to this gathering provided we present a few singing and talking selections. At their conclusion a basket will be passed and you may drop into it whatever you think the program is worth . . . and if you hand in your scores before you leave a small token of the committee's appreciation of your attendance at this party will be given to the three players holding the highest scores in each game—that is, delivered to their homes some time this week. The sheriff trusts us, ladies. We ask your indulgence for a very little while."

You feel a tingling sensation of the spirit of sanctity pervading your whole being. You are an accessory before or after or to the fact of assisting your sheriff to keep his promise inviolate. And, also, to give him plenty of time to investigate the book makers; also, the open selling of non-prohibition commodities going on in the county's hotels. You do not place in the basket what you think the program is worth! Of course not! You know the sum to be dropped into it. Everybody does!

With a general sigh of relief the playing begins.

A bell rings.

"Oh! Who is ringing the bell?" a gay young voice behind you cries.

"The pedro ladies."

"Pedro? What's that?"

Somebody undertakes to tell her. You glance over at the small coterie of women playing pedro. The Old Guard! It dies but it never surrenders. Your partner doesn't trump your ace for the very good reason that you get no aces for her to trump. But that is to be expected. One does not attend card parties to play cards. Merely to talk, look and listen.

"Didn't you know that when that dry-cleaning establishment blew up this summer I was in the beauty shop next door? Imagine that, if you can! I was having a facial. Perched almost six feet in the air. The cream was plastered all over my face—in my eyes even. And hot towels on top of that. The explosion was terrible. My operator gave one yell and rushed out of the booth. I heard somebody shout: 'There's going to be another!' She meant another explosion. The fire sirens commenced to blow and the smoke poured in. It was awful. I tried to get down but couldn't. So I decided to stay right there. I said my prayers and just waited. If another explosion did come I wouldn't have so far to go."

"Did another explosion come?" an excited voice trills.

"You know there's a new rule in bridge," remarks the fourth player at your table.

"There always is," you answer flippantly. "What's this one?"

"If you haven't a face card in your hand you may demand another deal." Her luck, evidently, has taken a turn.

"All right," you say, not meaning a word of it, naturally. "Let's begin all over again. I haven't seen a face card in my hand all afternoon. . . . What are the prizes?" you ask, disinterestedly.

"I don't know, but I do know they haven't one for every table," replies your third player.

"Thank the Lord!" your fourth player remarks. "At the last charity card party I went to there was one table prize missing. They had to separate a creamer and sugar and I got the bowl."

Heigho? . . .

The chairman of the party again raps for order. At the end of a three-minutes' struggle she obtains it.

"Ladies, I know all of you will be glad to hear that our card party money—I mean that the proceeds from our card playing—that is, I mean the gratuitous collection dropped into the basket as a small testimonial to the artistic achievements of—of—"

"Throw out a Thesaurus," somebody whispers.

"—our entertainers," the chairman goes on in dogged fashion, "has resulted in nearly \$500."

Wild clapping and a wilder buzzing.

"That's better than St. Peter's ever did in one afternoon!" some woman sings out. "That's the best any parish has done at a card party in an afternoon!" another adds to the chorus, of exclamations of rapture. You

tingle again. *Your* parish! Of course, parochialism is not to be tolerated. Of course, nose glasses that give one but a diocesan outlook cannot be tolerated either. Yet—yet competition is the life of any parish. Everybody knows this. Everybody might just as well admit it. A parish without a competitive soul simply cannot live.

"Ladies!" The chairman raises her voice again. (The tumult and the shouting die!) "Ladies, we have a cake here that has to be eaten tonight. It must be given away now." (Given! Page the sheriff!) "Anybody who cares to donate a dime may have a chance—rather, buy a—I mean take a chance—"

An hilarious outburst of feminine laughter greets her confusion. Per usual, *you* do not take the cake! Word travels about that the collection is now well over \$500. Isn't it marvelous?

"How many games are we to play?" somebody inquires.

"Four . . . and *we* have one to go."

An amazing silence ensues.

"Wouldn't it be thrilling—just thrilling," the gay young voice back of you pipes up, "if the sheriff didn't trust us and—and would stage a raid!"

The gay young voice carries all over the silent auditorium and, at once, pandemonium reigns.

A raid! Visions of a ride in patrol cars! Visions of a night in jail! Visions of exorbitant fines!

"Let's go!" Everybody has that cosmic urge at the same time.

"And for pity's sake leave those prizes where he can see them first thing!"

"What about the money?" The chairman grips her bag with one hand and her umbrella with the other.

"I'll take care of the money," she announces with a decision that steadies you.

"And her umbrella will take care of the sheriff!" a woman near you cries half-hysterically.

In fewer minutes than you can tell about it the Community house is emptied. You are out on the street. There is a delicious odor of burning leaves around you. The clouds have broken and a clearing sky promises you an unimpeded view of a moon at its full.

"Do you suppose we might have been raided?" Jim's wife asks you.

You are one with Nature again. Of what importance is a sheriff who takes his orders from some mere earthly board of public manners and morals?

"I don't think he'd dare," your companion goes on. "It makes it more interesting, though, to expect he will. I hope we have another party soon. Now, I suppose St. Peter's will plan to beat us. We mustn't let them, must we? Don't you think we could make a thousand dollars next time if we really tried?"

Card parties, sheriffs, raids, rival parishes, inquisitive friends! You resign your soaring spirit to them with a sigh—and with an apologetic glance at the evening star.

"I'll have a rendezvous with you later," you fling in assurance.

Wanted—A Program for Youth

EDWARD F. GARESCHÉ, S.J.

MANY excellent or at least successful programs of recreation and sociability have been devised and put in practice for boys and girls. Public interest in their welfare has been stirred up by skilful propaganda and organization. This is as it should be. Many boys and girls have been by this means saved from unfavorable environment and helped to develop into normal and self-respecting citizens. The gang spirit has been utilized to encourage the formation of troops of scouts and brigades, and the natural cravings of the young for group activities has been directed towards harmonious development of their faculties.

Most of these activities end, however, when the boy or girl is about sixteen years of age. At that time the whole outlook on life is beginning to be altered by the oncoming of maturity. New horizons open. New instincts and tendencies make themselves felt. The boy or girl becomes almost another being, no longer interested in the same program which successfully occupied the energies of childhood, but very much attracted by different social activities, amusements and sports. Childhood yields to budding manhood or womanhood.

It is a truism that precisely this age of transition, and the years which closely follow it, make up the dangerous age. It is then that the restraints of school and of home alike are thrown off in the growing consciousness of in-

dependence. Passions have awakened, yet the habit of self-discipline has not grown strong with practice. How many young folk make shipwreck then, just as they are leaving the harbor of childhood, the court records, the case records of social workers, more still, the experience of pastors of souls, competently and sadly testify.

Yet, as compared with the adequate and numerous activities for the girl or boy, there is a surprising dearth of effective programs for the young man and woman. True, the commercialized agencies which cater to the desire for amusement, for sociability and sport, are very active indeed to purvey their wares to these young folk, whose growing capacity for earning, and natural craving for amusement, entertainment and excitement, make them promising customers. They are not objects of charity, and do not require, or at least should not require, the subsidized programs and activities which boys and girls do need. They can pay their way, and it would seem possible, with the right management and plan, to set up activities for them which would be attractive enough to interest and draw them, wholesome enough to benefit them, and yet organized in such a way as to be supported by the young folk themselves.

That no adequate program exists, is not hard to prove. Not long ago, being seated next to a very active and well-informed worker in the Boy Scouts, at a public luncheon,

I put the question to him: "When the boy has outgrown the program of the Boy Scouts, and begins to be a young man, what do you consider the best program for him, during adolescence?" The Boy Scout executive pondered long and deeply. Then, turning to me with a somewhat rueful expression, as regretful not to be able to give a more satisfactory answer, he said: "There isn't any!"

Not long afterwards, meeting, at another gathering, a worker in the Catholic Girl Scouts, who likewise counts a good many years of experience and has a very adequate store of information, I put the same query to her about the best program for girls who had outgrown the Girl Scouts. With singular identity of expression, she made the self-same answer: "Father, there isn't any!" I had rather expected to be referred at least to one of those tentative or partial programs which have actually been begun for young folk just beyond girlhood and boyhood. But these two experienced observers did not apparently give the existing programs the compliment of recognition.

"But is there any use trying to form such a program? Does a need exist for it? Where are we going to leave off trying to take care of our young folk? If we must have a program, not only for the girls and boys but for young men and women, why not go on and do something for married couples who are not getting on as well as one could wish? The modern parent is on all hands criticized as incompetent in too many instances. Finally, we shall be getting up programs for old men and women, to help them to pass their declining years in appropriate occupations!"

In this humorous objection, there is no little point. But that is precisely what is being done, now by social agencies, now by clubs and business organizations. Health movements, life-extension campaigns, social clubs, book clubs, enterprises sponsored by magazines and newspapers, are all doing their best to influence grown-up folk; sometimes for their own good, sometimes for the benefit of the organizers. We need not fear that the mature or the old will be neglected.

Note, too, that the mature man and woman can shift for themselves, or should be able to do so, in the matter of sociability and amusement. They can organize themselves, so far as need goes, and can maintain that organization continuously. Not so the youths. Youth is a fluid, age a solid. Youth of its nature is developing, middle age is static. Young men and women, just when they have reached the point when they might be capable of continuing the organizations they have begun, cease to be young men or women. They marry, and change their outlook and responsibilities, or they grow older, and emerge from the period of adolescence. The very reason why they need organization is the reason why they cannot keep them up properly themselves, to-wit, their changeableness, formativeness, state of flux from boyhood or girlhood to manhood or womanhood.

"But the youth of former generations got on well enough without such a program. Ourselves and our fathers and our father's fathers, and so on to Adam, worried along and survived without the organization you

speak of. Why should we put ourselves out at this late day to provide what was never known in the world until now?"

For divers reasons. First, the youth of former generations did not get on any too well when the times approached the conditions of our times. Pioneer youth, when times were hard and manners simple, did not need organizations for young folk. They learned to fell trees and fight Indians by practice, and their recreations were homely, sufficient and plain. But we live in an artificial age when homes have lost their hold, and extra-domestic gregariousness is the rule of life. When a quilting bee or a harvest festival was the event of the season for youth there was no special need of a program, it is true. Now that movies, and dance halls, and beaches and road houses and social clubs and night clubs and gyms and street corners and speakeasies and morbid magazines and yellow papers and what-not compete commercially for the time of our youth of both sexes, we cannot offer the excuse that programs are not needed now because our forefathers did not need them.

Perhaps one reason why no such program has been as yet developed is, that those who might set it on foot are afraid that no such program could compete with the well-established and powerful commercial amusements for the favor and interest of our young folk. But is the fear well-grounded? The general likings and tendencies of young folk are pretty evident. They want the company of other young folk, socially, and in sports and games. They want, now and then, to get into big crowds, where they can shout and yell and generally enjoy themselves, while feeling part of a big mob. They want physical exercise, physical or vicarious, and they want thrills, healthy or otherwise, provided that they be thrills.

They have also an idealistic side, and they want heroes, of one kind or another. They want romance and action. They also decidedly want, most of them, to get ahead in the world and make good and get a better salary and get married and have a home and kids, and a nice wife, or husband, as the case may be.

We have told before, but it will bear repeating, the story of the discomfiture of a certain estimable clergyman who had preached eloquently on Catholic marriages for Catholic young folk. He had held the congregation spell-bound, both by the quality of his logic and the temper of his eloquence. Immediately after the services, the sacristy bell rang loudly and a young lady demanded to see the preacher. When he came to the parlor she did not delay with formalities, but plunged into the business in hand. "Father," said she, "I am one of those Catholic girls you preached about so convincingly. I have no vocation to Religion, I feel that I am called to the holy state of matrimony. I am free and willing to follow your good advice about making a Catholic marriage. The one impediment is, that I do not know any Catholic young men. I know lots of non-Catholics, and several of them want to marry me. Oh, Father," she concluded, "won't you please help me to meet the sort of young man you want me to marry!" The poor Father considered this embarrassing

request a most unhappy anti-climax to his eloquent sermon!

At least on the social side, many good Catholic young folk would welcome the opportunity to get acquainted with others of their own kind. Not long ago an enthusiastic young priest told this story. He was appointed assistant to the parish priest in a locality which had been built up so rapidly that few of the dwellers knew one another. The parish itself was so young that it had no hall or any other place for meeting, save the church itself. In his ingenuous enthusiasm the young assistant asked the pastor for leave to form a social club for the young people. "Go ahead," said the pastor, "but not a soul will join. They like the dance halls and night clubs better!" The next Sunday, however, at all the Masses, the curate announced that those young folk who wished to meet from time to time for sociability might come to the parish residence at three that afternoon. Curious to relate, just twenty young men and twenty young women came. They were all strangers to one another. The curate propounded his plan. He had asked several of the mothers of the parish to give each her home for one night of the year to the club for the holding of a dance informally.

Thereafter, every week, the group would gather, at

some home of the parish, and have a social meeting from eight to nine, at which the priest would appear, to greet his young folk. Then he retired, and from nine to eleven they danced. Someone always contributed light refreshments. A few of the mothers acted as competent chaperones. The plan succeeded to a marvel. At the end of the year the young folk pronounced these informal dances the pleasantest part of their good times.

But space will not serve to develop any further the possibilities of such a program, which must be deferred to another occasion. At the recent meeting of managers of Catholic Centers, sponsored by the American Young Men's Association and held at the K. of C. Hotel in New York, one of the moves most earnestly recommended and asked for by the managers, who represented the experience of various localities and many different activities, was the formulation of a program which would utilize the great and neglected possibilities of the two-hundred-million dollars' worth of facilities which Catholics already possess in the United States for the welfare of our youth.

Would it not be a strange inconsistency, to invest so vast a sum, of which the yearly income would be \$10,000,000, in halls, auditoriums, buildings, gymnasiums, and then to begrudge the effort to put over an effective program to make these things really useful to our youth?

Aftermath of the Carnegie Report

WILFRID PARSONS, S.J.

THE vestibule of the last day coach before the dining car was piled high with duffle bags which looked suspiciously as if they were filled with football togs. And sure enough, there was a crowd of youths, surprisingly slight, gathered around four who were playing Five Hundred on outstretched newspapers. Nearly all of them were badly marked about the face, and one or two had black eyes. They were coming back from a game they had played "abroad."

After dinner, on my way back, I hailed the coach, whom I knew slightly, and we sat down to talk. "Did you win?" I asked. "Yes I did; two touchdowns to one. But I sure have a rotten club. They lost a game for me last week by sheer stupidity. My quarterback got hurt, too. I had another to call the signals for me today. I had to take him out, too. Then my third quarterback had to go and slug their end and he was thrown out, of course; and then I had nobody. The last five minutes I just told them to huddle and agree among themselves. I'm sick of this game."

He had been a star end on a great university eleven in his college days. Later, he had played professional. He was making his living now at a small college at the game he once played as an amateur. Not strictly amateur, of course, for he made his living off it even while in college. But then a few weeks before, also in a train, I had imbibed a new definition of "amateur" from the coach of a team which is being hailed as the greatest Eastern eleven. His idea of an amateur football player, runner or boxer, is one who makes his "expenses" dur-

ing the season, but has nothing left over at the end; that is, he lives off the game, but he "makes" nothing off it. He instanced a great runner, a great golfer and a great tennis player by name as examples he knew personally.

I was curious to know why my friend felt so badly about the game that furnished his bread and butter. "I only have seven football players on the squad," he answered simply. "The rest are all students." I started to laugh, but quickly saw he was unconscious of any cynicism. I thought then of the well-worn story of Knute Rockne, who had a large number of players injured, and who complained that he would have to play some students in his next game; and of Gil Dobie at Cornell, who said: "In other colleges they try to make students out of football players; here I have to make football players out of students. It can't be done." I began to realize that the word *student* and the word *player* have distinct meanings to the professional coach. I asked why he had so few players.

"They won't give me any more money," he answered frankly. "And of course, the alumni are after me. They want to play——— and ———" he mentioned two nearby colleges high above his own in attendance. "They know the answer, of course, but the college authorities won't have it. They think, and I agree with them, we ought to play schools in our own class."

"Why don't you play ———" and I mentioned one in his class.

"Can't." He said. "And won't. The coach is a friend

of mine; we played together. But he has three sophomores playing for him this year who played with me four years ago when I was playing professional. I can't send my boys up against them.

"I'm sick of it," he repeated solemnly. "I tell you, Father, we don't give these boys a square deal. I could give you the names of fifteen boys from high schools hereabouts, who were good players and were promised everything, who were thrown out of———after two weeks of school, because the coach was satisfied he had enough material for the year. It was too late to get in anywhere else and I have no money to take care of them.

——— have a boy playing this year who was a star on the freshman team at ——, my home town. He is playing under another name, because he's ineligible under the one-year rule, which they have. Next year, when he's eligible, he'll play under his own name again, and two years more, too.

"Of course, if I had the money, I'd get the players. You know that. But the competition's terrible. I can't even hold the players from the prep school there. You can't blame them. I can't give them enough. I've got a heavy schedule next year, too. It really isn't fair to ask the students to come out. I don't know what we'll do. And my boys are getting discouraged, too."

"You haven't a large student body to draw from," I said innocently.

"The size of the school has nothing to do with it. This business of having more or less students to 'draw from' is bunk. You've got to go out and get 'em. Coach —— of —— goes out and looks over the young men at work in the surrounding towns, gets them in his school somehow or other, and plays them in their sophomore year at the age of twenty three or four. He'll always have a good club."

There was a lot more of the same doleful tale: and many more stories of the traffic which goes on in husky boys who can play. My friend the coach was clearly of the mind that he was caught in a system, about which he had nothing to say, which he hated, but was not quite sure why he hated it, except for the vague and puzzled notion that the boys were not being treated squarely.

There was food for thought in it all. The most immediate conclusion is right in the first part of this article. I myself have had to leave out the names of the colleges he told me about, and substitute dashes. Why? Because, though this is a true account of an actual conversation, I simply cannot furnish the names on request. It would do serious harm to publish them. Again, why? Because everybody knows the practices *are* dishonorable.

Yet the unforeseen result of the Carnegie Report may very well be that what was once thought wrong and dishonorable is in danger, because of it, of becoming quite right and respectable. If only two or three colleges had been exposed, all the others would have raised their hands in pious horror and broken relations with them. The proof is what happened to Iowa last year. It was expelled from the "Big Ten" and then the Report came along and the other nine were seen to be guilty of the same practices. Now that it is seen that all colleges do

ir, everybody breathes a sigh of relief. It has become respectable, because "everybody's doing it," the favorite American moral code. At least this good result has occurred: hypocrisy is at an end. No doubt, the Carnegie investigators expected to put an end to the objectionable things. Instead they have, I fear, made them acceptable.

The defense against the Report has been of two kinds. One set of defenders admits that the system is commercial through and through, no whit different from any other show business, say, the movies or the stage. The same problem exists as in the show business: you must draw crowds or you are finished. You must have "drawing cards" on your schedule, and you will drop your dearest rival, if he ceases to draw. You must have a coach who is a showman, can get along with the papers, and produce a winner in the bargain. The coach will consider in his heart that these boys are playing for *him*, not the college, but you overlook that as an amiable weakness. In securing performers, you've got to give your coach and alumni a free hand; otherwise, in the terrible competition, you will get left: there are only just so many football players to go around. The system is bad, we admit it. But what are you going to do? You've got to have football, or you won't have any other sports, intramural or otherwise. Football pays for the rest. You must proselyte, recruit and subsidize, or you won't have football.

Now this is an intelligent defense. It is a defense because it is honest. It admits the shortcomings of the system, deplores them, but holds the system to be necessary to the wellbeing of the college, and the shortcomings to be inherent in the system. It seems to be a perfect syllogism. It reeks just slightly of "the end justifies the means," of course, for the point at issue is precisely whether or not the means are honest and honorable and fair to the boys. If they are not, the necessity of the system will not justify their adoption. But there is no doubt that if this defense is accepted, the only result of the Report will be, as I said, that whereas, before, everybody denied the practices of recruiting and subsidizing, even while doing it, now they will admit it, and everybody will tolerate it. Hypocrisy, at least, will be at an end, which is all to the good.

The other defense is not so honest nor so intelligent. It justifies the practices of recruiting and subsidizing by holding that a poor boy has just as much right to get an education by playing football in return for one as any other boy has by paying money for it. This defense conveniently overlooks the facts. It is overturned simply by interviewing a few of the boys who are "getting an education" in this way. Nine-tenths of them come only for the purpose of playing on the team, and the classroom is a necessary evil. The coach's point of view is exactly the same. Their courses are chosen with a view to this; there is a double standard of college discipline: one for them and one for the rest; there is a double standard of scholarship also. No instructor who is making his living by teaching will dare for a moment to withstand college public opinion by flunking a boy in the conditioned

exam, failure in which will keep him out of the weekend game, even though he had flunked him before that, for the sake of appearances. Credits for admission even have been faked, if the registrar is venal, as has happened. Naturally, there is a sharp social distinction between subsidized athletes and students, and the latter in many schools would not dream of introducing the former to their family. This is not snobbery, either. In a dozen other ways is the difference to be drawn. In no sense of the word can the athletes who are subsidized be compared with those who are paying their own way. The coach, in his naive way, proves it by his simple distinction between football players and students.

What is to be done? If the system is to be preserved because it is necessary to the college, as seems probable, then there are at least a dozen ways in which its evils may be mitigated. It is to be hoped that the first of them, hypocrisy and deception, are on their way, thanks to the Report. The next, commercialism and its attendant evils, can also be controlled by putting athletics under the faculty. The third, the double standard of scholarship and discipline, is up to the faculty directly. Can it be that the faculty needs reforming, too?

Education

Agronomy in Education

PAUL L. BLAKELY, S.J.

THERE was once a young lady, and although she was but thirteen years of age, she just stopped short of calling out the State constabulary. One of her credits (or it may have been two) had been questioned by the authorities of a private school which she proposed to grace by her presence, and this skepticism enraged her. The credit, or these credits, was, or were, as the case may have been, in agronomy.

Now agronomy is no doubt a useful science. But it seems to imply many things rarely thought of in connection with a spinster, thirteen years of age—a bucolic disposition, for instance, and a frame inured to the beating of the pitiless elements, with some first-hand knowledge of nitrogenous bacteria and the commoner amygdaloids. An inquisition into the validity of her academic claims was set on foot, since all the candidate knew about agronomy was that, like mumps, she had “had it last year.” Nor could her school furnish much information. He and most of his staff, the headmaster apologized, had just taken hold; but he believed that agronomy, as practised by his predecessor, meant taking care of “those boxes of flowers on the window sill—I do not know just what you call them.”

The definition is as good as any. Taken in connection with the bewildering variety of topics included in our modern programs, it suggests the fitness of studying the worth of our schools before putting more money into them. It is our amiable weakness that we are more anxious to spend money on schools than to examine the quality of their product. In business we make our dollars work hard, but not in education. Apparently we

think that we can buy an education system, just as we might buy a yacht or an airplane, and that once purchased the thing will operate automatically and bring in enormous profits. When it stops, we start it again with more money; or try to. This national habit explains why our bill for education is bigger every year than the increase in population warrants. Agronomy is expensive.

The bill is big. It will probably grow bigger. As far as primary public education is concerned, criticism is promptly suppressed. You may criticize anything else, but the public school must ever be spoken of in tones of hushed reverence. Otherwise, you are not a good “American.” It is somewhat different with the colleges. You may criticize them, should you desire, but you must not look for any change. By change I mean improvement. The young president of Chicago University said the other day that while the medical schools had been “revolutionized” in the last century, the colleges were about what they were in the Middle Ages. I trust he has been misquoted. Let him look to his own Yale, and then glance at medieval Oxford. Our colleges have changed, but few will think that in educational effectiveness they have changed for the better. They offer a larger number of subjects (and by that very fact often turn into a kind of intellectual cafeteria), but that does not mean that they offer more or better means of education. It may only mean that at college you can elect courses of no educational value, collect your credits annually, and after four years cash them for a diploma. The process may be as educational as saving United Cigar Store coupons to exchange for a humidor, once was.

Yes, there is plenty of criticism for our colleges. But it seems to lead nowhere. One might take a file of the newspapers for the last five years, and from them glean indictments of the American college by Presidents Lowell, Hibben and Butler which makes one wonder why these gentlemen consent to preside over such degraded institutions as Harvard, Princeton and Columbia. If we have fallen so low, why do not these learned pundits pull us up by beginning with their own schools? It is a fair question.

Apropos of President Butler's recent comparison of the entrance examinations in 1879 with those which prevail today, the president of a Catholic college writes me: “I need only point to the requirements of the so-called ‘standardizing’ organizations in the educational field. Much good they have accomplished; that I am willing to grant. But how long would a college keep its rating were it to adopt the salutary remedy indicated in Dr. Butler's comparison? Are we college heads responsible or not for the preparation of the student so that, with the security of credits obtained according to the laws laid down by these standardizing associations, he may enter into the graduate and professional schools?”

“I put the responsibility for the backward state of our colleges directly upon the shoulders of these standardizing associations. The chaos in which we now find ourselves is not only approved by them; but they brought it about. Dr. Larned's comparative study of the French, German, English, and American colleges and universities,

published two years ago by the Carnegie Foundation, might as well have been left unpublished, as far as any influence on them is concerned. The larger schools do not oppose the standardizers, and the smaller dare not. Where will you find the college president, and finding him, the board of trustees who will support him, if he dares question their wisdom? Would Dr. Butler dare it in his own institution? He does not appear to have done so."

I agree fully that there is too much agronomy in our colleges of arts and sciences. Who put it there, I cannot say, but I think that my learned brother correctly names the culprits who keep it there. When the standardizing agency lays down the law to keep unfit teachers out of the classroom, I am with them. No man should be permitted to teach unless he can give satisfactory evidence of mastery of his subject and of his ability to teach it. But it seems to me that these powerful agencies have acquiesced all too easily in the comfortable doctrine that any institution with the prescribed number of doctors of philosophy, an endowment, and the conventional equipment, is by the fact, a grade A college. The important fact, it seems to me, is what these men propose to teach. Is there no difference in educational values between business English and Shakespeare, between the humanities and agronomy? The standardizers see none.

"Beldam" once meant "a beautiful lady," and "college" a place where young men began the life-long quest for learning and culture. Today, the first word means "an old hag," and nobody can tell us all that the second embraces. Generally, it is understood to be a socio-educational agency which trains the young to make a living, although to the unlettered it frequently means a football team.

"I'm afraid Oswald's summer did him no good," remarks a sophisticated lady in the *New Yorker*. "His school tells me that he is deficient in sand-piles and ladder climbing."

Agronomy has entered the kindergarten, too. That makes the cycle complete.

Sociology

The Reformatory without Walls

EDWIN J. COOLEY

Chief Probation Officer, Court of General Sessions, New York

WHEN a policeman arrests a man on the street a crowd gathers. The man is taken away, and the bystanders disperse. What happens afterwards? For the most part, in the past, the public has not been interested. It has not concerned itself with this important aspect of the situation. But a new spirit is in the air. Today crime in this country has assaulted the interests of the populace at large, and a growing number of our citizens are disturbed about it. They are moved to demand searching inquiry into the conditions that make for criminality, a measure of the extent of criminality, and what is infinitely more important, a measure of the validity and effectiveness of the methods by which we seek to suppress crime.

On all sides there are indications that we shall reach definite conclusions about the age-old question of crime and criminals. We are prepared to challenge the traditional methods of handling the criminal, and to question the efficiency of the administration of criminal justice in the United States. In Chicago, and Illinois, a crime survey has been carried on for a period of two years by the Illinois Association for Criminal Justice, under the direction of a committee of university professors headed by Dean John H. Wigmore of the Law Department of Northwestern University. The survey has been completed, and the report presents a sweeping indictment of the criminal laws, the legal machinery, and agencies that have been created for the protection of the community, and charges them with grave inefficiency. The report says:

The Constitution's law is inefficient; the Legislature's law is inefficient; the Supreme Court's law is inefficient. The trial courts' methods are inefficient; the prosecuting department is inefficient, and likewise the police system. The jury system is inefficient; the probation and parole systems are inefficient, and with them the prison system is inefficient.

Not everything is wrong, of course [Dean Wigmore continues], but enough is wrong at every point to make the whole result a dismal and disconcerting picture.

It is a gloomy scene that Dean Wigmore paints. We agree with him that there is room for improvement in the administration of justice. We do not agree, however, that the picture, in all its aspects, is as dismal as he paints it. It is our opinion also that in the next few years we shall make great advances in the understanding and wise treatment of crime. The circumscribed length of this article of necessity prohibits a discussion of the report of the survey in all its aspects. To the charge, however, that probation is inefficient, we should like to make answer.

Against the dark background of the failure of prisons to reform, there is today a movement which seeks to treat the delinquent individually and, as far as possible, in the community. This movement for social, individual, and preventive treatment of delinquency, has especially developed in and through the courts, which are like great gateways through which flow a tide of delinquent and unfortunate folk of all kinds, ages, and degrees of responsibility. The movement has expressed itself in the development of the probation system, recognized today as an essential feature of the work of all courts contending with delinquency, and as standing at the forefront in the hopeful program of dealing with the problem of the person who violates our laws.

Probation is a sifting process, and a distinct method of discipline for selected persons. It is social case work with the "punch" of the law behind it. It is increasingly recognized that without probation the work of the criminal court, as far as reformatory, just, or effective treatment of offenders is concerned, can be little more than guess work. It has profoundly affected the methods and procedure in all criminal courts where it has been introduced. Probation has had a gradual and steady growth. It has had to fight its way in the face of a hostile public opinion. Fear, prejudice, ancient doctrines of retaliation and repression, the police, prosecuting authorities, and

often the press, have opposed it. Whatever of success it has attained has been on its merits and efficiency.

Adverse criticism of probation work, when it is not based on misconception, is nearly always caused by low standards of administration. These are commonly due to inadequate budgets, untrained probation officers, and poor leadership. The principles and methods of probation, properly applied, are today generally accepted by all thoughtful and progressive students of criminology.

The selection of cases for probation is all-important. A great deal of the merited criticism of probation work today results from the wrong selection of cases. This is often due to lack of adequate preliminary investigation, due in turn to too few, or incompetent, probation officers. Just as medical treatment presupposes the qualified physician, so probation presupposes the qualified probation officer, who has the time and ability to investigate and to supervise delinquents.

Criticism of probation work, as poorly administered or under-manned, is frequently, I admit, deserved. Adult probation work in the United States, outside of Massachusetts, has been initiated within the past thirty-one years, and much of it developed only very recently. Hence it is necessarily imperfectly organized, and it invariably lacks adequate financial support. The probation departments of this country, with two or three conspicuous exceptions, have not enough probation officers to give the careful attention which they need to cases under supervision. Recently President Hoover called attention to the fact that the probation system has been starved and neglected in the Federal Courts of the country. Only six of the ninety-two Federal judicial districts have probation officers. The general faults to be found in probation by anyone who seriously reviews its history and its present status, are those which might be eliminated by the proper evaluation and sympathetic understanding of its aims and functions by legislators and public authorities.

It cannot be expected that probation work will be successful unless public opinion demands that the fiscal authorities of the nation, State, country, or city provide sufficient funds to make available to the probation service of the courts adequate clerical help, modern equipment, and a sufficient number of skilled probation officers. Whatever weaknesses exist in the present administration of the probation system are fundamentally due to the lack of social vision on the part of those who hold the public purse strings. It would be as logical for the destructive critics of probation to discard an automobile as unsound and useless, when they refuse to buy gasoline for it, as it is for them to decry present probation methods when the funds which are essential to the efficient operation of any organization are not provided.

Probation officers as a class are among the most under-paid of all public servants. In many courts, because of the newness of the probation office, the anomalous situation prevails that court attendants and clerks receive higher salaries, whereas the qualifications for their work are lower than those required for probation officers. Probation officers must have a good education, with special training, and experience along sociological lines. They

must be able to meet all kinds of people, and they must be persons to whom can be entrusted authority and responsibility. Their work ranks with other important professions, such as teaching, the law, and medicine, and should be paid as well.

Slovenly and haphazard probation work, antiquated in vision and method, can no longer survive public criticism and investigation. Probation must be of such a high quality that it will be beyond even the suspicion of ineffectiveness. The public is going to demand that probation officers, who have often in the past been careless in their methods, keep abreast of modern scientific trends in the fields of character-understanding and behavior. A wise public opinion will appreciate the fact that probation has never been, and is not now, perfect, but will also understand that the theory of probation is essentially sound and worthy of preservation. It will note, too, that the theory has in many instances been successfully applied, and that the high standard of work which has prevailed in one community can, under proper direction, be secured in another.

Through the splendid social vision and generosity of Cardinal Hayes, in the Court of General Sessions of New York, the oldest criminal court in America—the court which disposes of more cases of serious offenses against society than any court in the United States—a demonstration of what could be accomplished by scientific probation was carried on during the years 1925 and 1926, under the direction of the Rev. Robert F. Keegan, Secretary for Charities to His Eminence. The demonstration was pre-eminently successful, and received wide public approval. Of it the New York State Crime Commission reported:

Although the system of probation has been in operation for twenty-five years, it, like parole, has never had a really fair trial, for few communities have been willing to finance adequately the work in order to have it done in accordance with proper standards. The startling exception to this statement is the recent splendid demonstration afforded by the Catholic Charities Probation Bureau established in the Court of General Sessions of New York City, which has given to the whole country—if not the world—a striking object lesson of the results that can be achieved in probation when probation is adequately financed, and is administered with a proper conception of its true function.

This experiment proved conclusively, I think, that the theory of probation is unassailable. The weaknesses so often criticized are due primarily to faulty administration.

With Scrip and Staff

WHEN the late Archbishop Mathieu, who died on October 28 in his seventy-sixth year, arrived at Regina he found only one little Catholic church in the city. It was the German church of St. Mary's, which served as cathedral to the Bishop of Regina until 1914, when Msgr. Mathieu founded a new parish and built its cathedral with the name of Our Lady of the Holy Rosary. The *Action Catholique* of Quebec quotes his directions to the architect of the cathedral:

I wish my cathedral to have two handsome towers to show our people that it is a church and the house of God. You will place on each tower a cross with a Gallic cock surmounting it as an emblem of the Shepherd who watches over His flock. Finally,

between the two towers there must be a beautiful statue of Our Lady of the Rosary, patroness of the parish. As for the rest, make it simple.

These few words show the spirit of that man whose passing is lamented as a national loss in Canada,—one of the greatest churchmen of our times.

For Archbishop Mathieu was a combination of two qualities not always associated; boldness and great gentleness. "Preserve us, O Lord," says Father Joseph Rickaby in one of his meditations, "from two great evils, the Violent Ecclesiastic and the timidity of good men." Msgr. Mathieu was a bold ecclesiastic without violence; a good and humble man without timidity.

HIS boldness showed itself at his arrival in Regina, in his direct handling of the educational problem of his diocese. He founded two schools of classical education, Campion College at Regina for English-speaking Catholics and Mathieu College at Gravelbourg for French-speaking Catholics. Six communities of men and eighteen communities of women were established in his diocese, where now more than 300 Religious of both sexes are found in the teaching institutions or in hospitals. The number of priests has tripled.

Due to his prestige and his greatness of character, Msgr. Mathieu obtained from the Canadian Government educational advantages that are not yet found in other provinces of the Canadian West. He obtained the right to appoint Catholic school inspectors. "Every Government," said Msgr. Mathieu, "has been sympathetic to me since my arrival at Regina." He added:

None of them have ever presented a bill concerning secular or religious teaching without the English Protestant Ministers coming to see me at my residence where I could talk with them alone and tell them where we stood and what we wanted. For their part they told me what they were able to give to Catholics and to French Canadians. I even gave these Ministers personal information of the facts of history so that they would be able to reply to our opponents in Parliament. This way I obtained for our people a regime of educational liberty which, without being perfect, is a very notable improvement on former conditions and also on the state of things which exists in other provinces, with the addition of certain rights which are officially and legally recognized by the Saskatchewan Parliament.

Believing his life was drawing to a close he added:

I die happy because with the aid of God I have been able to do something for the Church in the West, something for Canada which I love, for the French Canadians whom I have not forgotten, and, finally, for happy relations between the two great races which inhabit this country. The public attitude is no longer what it was. Today the Church and the French Canadians are respected, when before my coming here people only thought of getting rid of us.

These triumphs, however, were the result of incessant quiet labor, and of an affability which drew to him every sort and class of people from the Prince of Wales, Duke of Connaught, Lord Haig, Lord Wellington, Sir Wilfrid Laurier and all the notables of the Canadian church and State down to the humblest class of people, with whom he was entirely at home.

BOLDNESS will excite comment at times because it is imperfectly understood. Hence, Father O'Connell

and Father Carroll, who have been holding weekly pulpit debates in the Sacred Heart Church in Pittsburgh, have had to answer alarmed letters of protest. For instance:

Editor *Catholic Observer*:

Is there any precedent for the public discussion of the doctrines of the Church taking place every Sunday evening, in the Sacred Heart Church, for the past several weeks? I have heard considerable comment about the practice, and some of my friends wish me to go with them; they are very enthusiastic about them, but I felt that it would do more evil than good, and that Catholics should remain away when the doctrines of the Church were attacked, even though the answers were given at once. I could not bring myself to listen to any objection against the doctrines of our holy Faith, uttered in church, and by a priest. Can you enlighten me as to whether this has even been done before?

Dear Mr. Editor:

I was a visitor to your city for the Notre Dame football game, and while here I drove about seeing the beautiful churches you have. In one of them I was astonished to find two pulpits, and for the first time in my life I met such a thing. To me it is an unheard of novelty; nor can any of my friends enlighten me as to the authority for this procedure. I was told that every Sunday evening in the Sacred Heart Church, East End, two priests argue with each other over religion. Is this not a scandal to the community? What possible good can come from an argument, and in public?

The disputants, however, easily explained that these pulpit debates are no innovation in the history of the Church even though they may be a novelty in that locality. "It is simply the answering of objections put in a somewhat more vivid form which gives life and color and animation to the dialogue; it endows [the exposition of doctrine] with a certain vigor and conviction; it enables the question to be put in the language of the day and of the street so that all may understand it; and the glance of the eye and the manner of delivery, the whole attitude of the respective speakers makes for vastly more impressive attack and defense than otherwise would be possible. Pious Catholics need have no fears on the subject; no scandal is given; rather the opposite; crowds of Catholics come to be edified, and crowds of non-Catholics come to be instructed."

The practice of pulpit debates was carried on with brilliant success a generation or so ago by the Jesuit Fathers in St. Peter's Church in Jersey City, where a few explanations of the teaching of the Church and the apt replies of Father De Consiglio, S.J., drew many hearers. The practice was well known in Rome and Italian churches abroad. Sometimes it was made more dramatic by placing the objector, instead of in another pulpit, down in the church, or up in the organ loft so that the repartee, as it were, could be hurled back and forth across the congregation.

THE increasing development of radio, as a means of proclaiming Catholic truth, is another way of overcoming the timidity of good men, which shows itself in hesitation to proclaim the truth. Nor does the radio permit of violence. One recent development will be of interest to our readers. Father Henry Regnet, S.J., Librarian of St. Louis University, has announced that on Friday afternoons during his radio address over WEW he will

in future devote five minutes to a digest of the current copy of AMERICA. As copies of AMERICA are being used by educators in classroom work, it is interesting to know that the same policy is to be used on the air. Marquette University, Milwaukee, also devotes five minutes to AMERICA over its station WHAD, every Sunday afternoon.

YOUTH elected for boldness when over 1,000 students from thirty Catholic colleges and high schools in the Chicago district assembled at the Visitation High School, West Garfield Boulevard, on Friday, November 1, for the seventh meeting of Ciscora, the Chicago Catholic Student Conference on Religious Activities. Youthful optimism, we are told, enthusiasm and zeal, eagerness to do a share for the cause of Christ characterized the two sessions, one in the morning, beginning at ten, the other in the afternoon, closing at four with Benediction.

More than fifty delegates took the floor and told their assembled fellow-students how religious activities are carried on in their respective schools, and how they may be further developed through united efforts. The discussion centered around personal devotion to Jesus Christ in the Holy Eucharist, the Mass, Catholic Literature, and Catholic Action. With the exception of the two-minute speech of welcome given by Father Meade, all the addresses and discussions were exclusively had by the students. The Chicago Catholic Student Conference was the forerunner of the nation-wide student spiritual leadership movement.

At the opening in New Orleans of the fifteenth annual convention of the Girl Scouts, Mrs. Nicholas F. Brady, of New York, who is National Chairman of the Girl Scout Board of Directors, paid a tribute to the late Mrs. Rosenwald, who had left \$50,000 to the movement, for her understanding of a need of trained leaders for Girl Scout troops. "She realized," said Mrs. Brady, "how impossible it is for our girls to get the real spirit of the organization unless we the leaders have that spirit themselves, the spirit that inspired her own work." Mrs. Brady's own leadership has been a great inspiration to the Girl Scout movement all over the country. Whatever doubts Catholics may have had as to the value of the work for Catholic girls seem now to have been entirely laid at rest. The wholesome courageous attitude towards life which the Girl Scout movement produces, as well as its opportunities for leadership appears to be a strong help in the developing of spiritual leadership, which the Chicago Spiritual Leadership movement is trying to foster. One cannot help feeling that the two works should go hand in hand.

THE PILGRIM.

GLAMOR

The queens are dead who moved with stately grace
Across the pages of antique romance;
Deirdre is dead, and Rudel's Melissinde
No longer warms love's pilgrims with her glance.

Yet there is glamor in the world today,
And all the loveliness the ancients knew;—
More gracious than those legendary queens,
Amid the throng, I caught a glimpse of you.

MARIE ANTOINETTE DE ROULET.

Dramatics

A Catholic Little Theater

E. FRANCIS McDEVITT

COSMOPOLITANISM is not necessarily a blot on the body politic—the congenital notions of our exclusive sets notwithstanding. As a matter of fact, it is a generally unrecognized social virtue, for the old saw has it that it takes many kinds of people to make a world.

Life is complex, at best, and it is complex because of the varying natures of the beings that compose its human content. Progress has always been based on differences of opinion, in the long run, emanating from the contrasting temperaments, outlooks, and characters of the humans engineering the steps toward an embellished civilization. Success: personal, public, or social, ensues, in great part, from the proper combining of these widely differing human elements. New York City is reputedly the most cosmopolitan metropolis in the world. It is also the greatest.

The theater is, in effect, life appraising itself in a mirror. The value of the theater lies entirely in its ability to cast back a true reflection. Thus, the theater is, or should be, democratic in spirit and liberal in scope.

It has already been established previously in this Review that a Catholic Little Theater, in order to prove its value to the Catholic Church, her members, and to the world at large, must be a true theater in every sense and must not permit its cloistral, or spiritual, inspiration to subordinate its usefulness as a medium of interpreting life. It must adhere to the principles of good art as well as to the articles of the Creed and of the Ten Commandments. In short, it must eclectically possess all the virtues of the secular theater stamped with a bold Catholic impression. So, like the theater of Broadway, it must reflect life as a world of many diverse types, many inclinations and passions, through the lens of the Catholic attitude that will not misrepresent, but properly point up, the facts set forth behind the footlights.

Since the Catholic Little Theater is to mirror life as a whole, those who are to uphold its standards—Catholic, artistic and nationalistic—must know that life thoroughly. The personnel of the Theater must be primarily cosmopolitan in so far as the three predominating phases of the institution are concerned. The cosmopolitan sense of the Catholic Church, somewhat acquired, somewhat bequeathed, is a distinguishing mark of the Church as a human society. The application of this sense partly explains the Church's wide appeal to so many races and classes of humanity. Its influence reaches down into the slums of the great cities and licks about the hardened souls of the world's aristocracy unburdened of conscience qualms and beset with the social invitations for sinning. The Church's personnel is recruited from all classes and applied where needed most.

If the Catholic Church actually finds it helpful to exercise this liberal policy, it is evident that a Catholic Little Theater, established on the same principles, cannot exist for very long without the same type of organization. The overzealous in religious movements at times forget that

the humanity in all of us must be considered, if not pampered, and that the mere example of the anchorite is poor bait with which to catch fish in a miraculous draught. As in the organization of a business, it is important to consider the types of individuals who are to further, or attempt to further, the Little Theater cause. Unless those persons are chosen with fine discrimination for their ability to carry out the aims of the Theater, the movement will fall by the wayside and degenerate into another little theater group languishing for lack of vigor and a reason for existence.

Ability and sincerity should be the two outstanding qualities of the persons who are to engage in the Little Theater movement. Regardless of what spheres of human activity they may enhance, the progenitors of the Little Theater must be experts in those spheres and enthusiastically in accord with the purposes of the Little Theater idea. The efficiency wizard, retained merely for his efficiency, will, without question, lack the spirit necessary for the proper conduct of the Little Theater. Only those deeply interested in the movement for its own sake should be solicited for aid. In the choice of personnel, a blunder or bad stroke of judgment can be executed at the outset.

The most important phase of the Little Theater will be its relation to the work of the Catholic Church. The guiding hand in this field should naturally be that of an individual, or individuals, whose specialty and concern lie in Catholicism and its advancement. However, the spiritual, also, has its worldly aspects. Since it is difficult to find an ideal balance between the two extremes of the human composite in one individual, it might eventually be necessary to employ the talents and wisdom of more than one in this all important department of the Little Theater organization. Thus, a board composed of clergymen and laymen vitally interested in Catholic work in the world itself, would be the only proper instrument for creating a nice balance between the spiritual and material elements of the Theater work. The first group could bring the Catholic viewpoint clearly defined and the laymen the attitude of the Catholic world outside the strictly religious confines of the Church. One group would possess what the other lacked and the merging of the two would make for that harmony of action and purpose without which the effectiveness of the Theater would be considerably weakened.

The art of the Little Theater should be the medium for the furtherance of Catholic principles. The same high standards that must point out the way morally and spiritually should be set up and maintained for the ultimate achievement of dramatic success. Those who are to hold the dramatic throttle of the movement must therefore be men of the theater in its broadest sense. They must bring to the Little Theater the advantages of years of study and experience in dramatic art and the most effective and modern methods employed in the secular theater.

These men, while generally imbued with the three ideals of the Theater, must be, at all times, theatrically minded and concentrated. This is highly important if the dramatic level be maintained on a plane that will satisfy the

clientele of the Little Theater. And this clientele, it must be remembered, will not be easy to please. There are many able Catholics in the present-day theatrical ranks and their talents could not be used to better advantage than in the work of advancing a Catholic Little Theater to a point where no apologies need longer be made for drama under sectarian auspices.

The functioning of the Catholic Little Theater as a thoroughly American institution has also been touched upon by me in an earlier article. The patriotic duty of any American group undertaking a new movement cannot be discounted. The ennui of the theater in the United States, so far as the creation of an unique American dramatic form and spirit is concerned, is perhaps the outstanding characteristic of the American theatrical situation. The opportunity at the present time for a new repertory group to offer to the American public productions, fashioned from the native soil, is at hand. The United States as well as the Catholic Church, stands in great need of an independent, sincere theatrical institution with the specific purpose of furthering the ends of local drama.

There are those in America whose proclivities and predilections unprofitably veer toward the foreign in fashion and art. The faddist for things European we have always with us, and to others an ugly Siamese talisman discovered about the unwashed throat of a little brown native by some peregrinating curiosity seeker, is a priceless find. This is a spirit that is directly hostile to any movement toward the establishment of a national art. Those who are to support the Little Theater, financially or otherwise, must not only be Americans and American minded, but must demand that the Little Theater utilize its efforts for a better and newer American stage. Particularly must the patrons of the Theater offer their support with this viewpoint fixed firmly in mind. The stamp of Americanism must mark the Little Theater from the rise of the curtain on the first performance. The drama of other nations has had its fling, and a remarkably free fling in this country. We have the talent, both in the histrionic and playwriting groups, but the refusal of repertory organizations to ignore the already successful work of foreign dramatists is veritable cockle, choking out the promise that lies in the efforts of so many struggling American authors.

It will take courage to see this ideal through to the finish and the entrepreneurs of the Catholic Theater movement must furnish the spunk and independence that will plant a backbone into the American Theater. A discriminating choice of those in whom the destinies of the Theater will rest, is necessary to insure the attainment of this end.

A mutual understanding among the principals of the Little Theater work and a systematic coalition of the three ideals and the methods employed to accomplish them, will hold the new group to the purposes for which it will have been created. And, perhaps, drama in America will, in time, move forward a bit with an impetus that it has deserved and failed to receive during the past few years of artistic endeavor in this country.

REVIEWS

Indische Fahrten. Von JOSEPH DAHLMANN, S.J. St. Louis: B. Herder Book Company. 30 marks.

The title "Travels in India" does not seem quite to do justice to what Father Dahlmann managed to see and learn in the course of a return voyage from Japan to Rome. In this two-volume work, the pioneer of the Catholic University of Tokio gives the results of a study of the architectural monuments of India and Indo-China, undertaken in order to obtain light on the history and spread of Buddhism throughout Asia. His quest led him to the Angkor Wat in Cambodia, Singapore, Java, Siam, Calcutta, Tibet, Gwalior, Bombay, Khandala, Delhi, the Punjab and Kabul, and through every part of India down to Colombo and Ceylon. Like others who have followed the same trail, he was impressed with the fact that this religion, originating in India, spreading from India, should have conquered the Far East, yet has totally perished from India itself, save for Ceylon and a few ruins to remind one of its former glory. The vanishing of Buddhism in the land of its birth he sees as a testimony to the overwhelming power of Hinduism. The deification of Gautama's person led to his absorption into the Hindu pantheon. On the other hand, the author regards Kabul, the home of Greco-Roman Buddhist monuments, as the real starting point of the conquest of the Far East by Buddha. In other words, Greco-Roman art, as a result of Occidental contacts, gave to Buddhism an artistic splendor which captivated the esthetic sense of the Far East and was reflected in the innumerable Bodhisattvas that people China and Japan: one more testimony to the inimitable power of Hellas. Other students of Oriental art have shared a similar view. "The art," says the author, "which adorned the walls of the caves of Ajanta with the life of Buddha were those which conquered the world of East Asiatic civilization for the teaching of the Indian world sage." And he contrasts these caves with the contemporary catacombs of Rome. Father Dahlmann has gone far enough beyond the method of the ordinary travelogue to make one wish he had gone still further, and taken up more systematically the sequence of the data that he found, as a means of throwing light on the history of art and the history of religions. Some more explanation, too, of the spiritual appeal of Buddhism and Brahmanism would round out his narrative. J. L. F.

The Profession of Poetry and Other Lectures. By H. W. GARROD. New York: Oxford University Press, \$2.50.

An interesting collection, composed of seventeen lectures delivered during Professor Garrod's tenure of the Chair of Poetry at Oxford from 1923-1928. His original point of view and deliciously urbane style make each paper enjoyable reading. Professor Garrod deserves well of poets and poetry lovers, of the English classic, as well as of the modern period, for bringing Aristotle and his insistence upon "organism" in beauty into terms of the present day. The basic principles which Aristotle delineated are too basic ever to become old-fashioned. A praiseworthy boldness is manifested in the author's treatment of poetry's relation to morals, and poetry's dependence upon meter, which lack nothing in interest because, as subjects, they are not new. That criticism can penetratingly indicate sham and at the same time accord to the subject criticized full credit for what is worthy of it, is demonstrated by the essays on Byron and Housman. The latter of which, very likely, registers the high mark of the book. While it might possibly be wished that the continuity which the Professor advocates in his lecture on "Good Books" be verified among the essays in this collection, yet, since they were composed sometimes at intervals of two college terms, this lack of unity can be easily overlooked. The author's position may suggest a comparison between his work and that of Mr. Quiller-Couch, but such a comparison is not easily made. Perhaps a note may be given by saying Mr. Garrod's literary analyses, as such, are content to remain near the surface, while those of Mr. Quiller-Couch descend to the shadows and the heavy water. D. R. D.

Life of William J. Onahan. By MARY ONAHAN GALLERY. Chicago: Loyola University Press. \$1.50.

The problem of lay cooperation in the work of the Church was one of the questions that occupied the attention of the recent annual Convention of the National Council of Catholic Men. It was pointed out that we have many organizations and no organization; too few Catholic leaders of education and force engaged in the work. In the career of the man whose life work is lovingly outlined in this little book there can be found many hints for those who seek to correct the conditions deplored at the N. C. C. M. gathering. He located in Chicago in 1854 and was identified with all that made modern Chicago what it is today. For half a century, especially in the 'seventies and 'eighties, he was among the leaders in the movements that served to promote the progress of the Church in the United States, an activity the scope and influence of which only a mere suggestion is given. A more detailed story in the future may present a fuller portrait than this daughter's tribute which, however, as has been said, makes the "old days live again" for those who knew him in his time of vigor. T. F. M.

BOOKS AND AUTHORS

Stories of God's Saints.—Continuing the edifying sketches of men and women whose heroic lives are an example and inspiration to the rest of the world, and which have been made the subject-matter of the Rev. Hugh F. Blunt's previous volumes, his latest book, "Witnesses to the Eucharist" (Magnificat Press, \$2.50), offers the reader much interesting and stimulating material. The volume is concerned with those chosen souls who have been mostly instrumental in making Eucharistic history since the eleventh century, and who have been particularly responsible for fostering adoration, reparation, and expiation, which are the characteristics of what the author refers to as the "modern period" of the Eucharistic cult. He points out that it is a strange but interesting fact that practically every attack on the Blessed Sacrament was met by some new devotional manifestation generally fostered by an outstanding saintly man or woman. Beginning with St. Norbert and closing with the Holy Man of Lille, Marie Tamisier, and Little Nellie of Holy God, all of whom lived on into the twentieth century, Father Blunt pictures in an engrossing style their careers, particularly in their relations to the Holy Sacrament of the Altar. A splendid survey of the place of the Eucharist in the history of Christian civilization from the pen of His Eminence Cardinal O'Connell introduces the volume.

In 1925 the Rev. Harold Burton published the first volume of his study of the saintly Bishop of Geneva whose zeal did so much for the extirpation of heresy in France in his day, and whose religious idealism has given us the Visitation Order. Now, after four years, his second volume of "The Life of St. Francis De Sales" (Kenedy, \$6.25) is off the press. Adapted, like its predecessor, from the well-known French life by Abbé Hémon and for the most part a paraphrase of that book, it describes particularly the foundation of the Visitandines and the closing years of the Saint's busy career. It is at once the biography of a decidedly great and interesting character and a picture of a most stirring period in French history. Much use is made of the Saint's correspondence and his ascetical writings, and this gives the volume a more than usual personal coloring. A very complete index covering both volumes is appended along with a map of the territory in which St. Francis' apostolate was mostly exercised. An epilogue advises the reader that a third volume is projected, which will comprise a study of the Saint's most noble characteristics and other matters of interest.

It is sometimes thought by those unfamiliar with events in the Catholic world that heroic holiness is none too common. Of course, a Little Flower, a Gemma Galgani, and a Matt Talbot are pointed out as the exceptions. However, if all the flowers in God's garden of sanctity were gathered into one beautiful bouquet the impression created would doubtless be far different, for there is practically no diocese in the Christian world that has not its chapter to add to the contemporary holiness of Christ's Church.

A nun of the monastery of St. Mary Magdalen de Pazzi, Florence, tells in "Angiolina" (England: Westminster, S.W. The Art and Book Company, 28 Ashley Place. 75c.) of a generous little Tuscan girl who, though but thirteen years old, both at home and in a brief two years that she spent in the Florentine Carmel, gave evidence of more than usual religious fervor. The account of this young maiden's charmingly religious life may well be read especially by young people, for whom the world and its allurements often seem to be the only worthwhile reality. By a strange coincidence this little Carmelite went to her reward on the same day as Nellie Organ, Cork's remarkable child devotee of the Blessed Sacrament.

Essays.—Selected and given an Introduction by H. L. Mencken, "Essays by James Huneker" (Scribner's. \$3.50), record and preserve twenty-five of the contributions, artistic, literary and musical, of the late James Gibbons Huneker to various contemporaneous publications. They are supposed to present their author at his best, as "one of the most vigorous, pungent, polished and erudite essayists of his day," and to give a fascinating picture of the writer as well as of the man. Clever he undoubtedly was and, in his role of "official introducer of esthetic and philosophical ambassadors" to his large journalistic audience, ever entertaining, though it showed him "full of strange and fantastic information, much of it plainly apocryphal." He brought back from Paris as a young man a flair for the decadents that chiefly characterized him to the end of his days as he culled *fleurs du mal*, rather than the wholesome blooms, of the literary fields, and with the traditional outcome. Mencken says: "I have never known a man whose falling years were more melancholy." Huneker himself relates: "My story is the story of an unquiet soul who voyaged from city to city, country to country, in search of something he knew not what . . . the antique and beautiful porches of philosophy, the solemn temples of religion never penetrated." He forgot the teachings and example of the fine old Donegal Catholic grandfather after whom he was named and to whom he used to attribute the strain whence he inherited his versatility and ability.

Philosophy of Religion.—The scope of the volume which Bernard M. Allen translates from the pen of Mario Puglisi under the title "Prayer" (Macmillan. \$2.50) indicates that Sr. Puglisi has read much but not always prudently. Apparently rejecting the more orthodox notions of prayer to which his youth had been accustomed, and allowing the influences of German philosophy to color his religious convictions, he writes as the result a volume more modernistic than orthodox. After surveying the contemporary views of writers who have approached prayer from the historical and philosophical aspects, and after discoursing on the unity and universality of prayer, he analyzes the characteristics of prayer and its various types and methods, and concludes with a summary study of prayer in current religious life. The volume is a contribution to the philosophy and history of Religion, copiously authenticated from the viewpoint of research but sadly deficient in the evolution it pre-supposes, and the general theory whereby Professor Puglisi would explain this phenomenon of man's spiritual experience. Though one may not agree with his own conclusions, at least it is satisfying to observe that he discards the contentions of such writers as Sir James G. Frazer and so many modern psychologists in their explanations of prayer.

Llewelyn Powys unquestionably has a clever pen and plenty of poetic fire. One fears, however, that his talents have been prostituted in the study he essays of the origin and meaning of the Christian religion under the title, "The Cradle of God" (Harcourt, Brace. \$3.00). Beginning with the exodus from the land of Ur of Abraham "follower of the moon god, Sin" the volume professes to recount the development of Judaism and its evolution into Christianity. For the most part, the great Jewish religious leaders are depicted in anything but their true characters, while the characterization of Christ suffers even worse from Mr. Powys' gangrened pen. Volumes of this sort will appeal

to the atheist and the materialistic evolutionist, but neither Jew nor Christian will see in them anything but an insult to his Faith. The author's own mentality is summed up in his final reflection; "Christianity is but a single radiant eddy in that deep, dark stream of shadow and sunshine which bears us along together, plants and beasts and men, towards the engulfing ocean of an unfathomable and unintelligible eternity."

Revolutionary Data.—There is a place of importance in the annals of the Revolution that should be given to New York City which is not merely of local interest. The community of those stirring days was a determining factor in the successful result of the movement as well as in the organization of the Government that grew out of it. This is made apparent by Professor Wilbur C. Abbott in "New York in the American Revolution" (Scribner. \$3.50), and presented for the first time as a convincing and comprehensive story. The progress detailed of the municipal participation in the epochal events of the Revolutionary struggle, from the rejection of the Stamp Act to the final evacuation by the British forces re-creates an absorbing chapter in the life of the Metropolis hitherto unavailable and based on a thorough study of original material. The description of the character and plight of the 50,000 unhappy loyalists who fled the city with the vanquished British is as novel as it is informative.

From Distant Presses.—Tradition has long associated Catholicism in India with the Apostle St. Thomas. Just what value this tradition has, became the subject seven years ago of a study by F. A. D'Cruz, editor of the *Catholic Register*, Mysapore. A second edition of his study, "St. Thomas the Apostle of India" (Madras: Premier Press), has been announced. It has taken advantage of later researches and investigation, and, though critical readers may not always evaluate his arguments in the same way, the author's discussion of his subject is thoroughly scientific. He finds that St. Thomas actually did visit and preach the Gospel in what we now know as India, and that, very likely, he worked also in Southern India, where, he concludes, there is solid justification for the tradition that the Apostle was martyred and buried, his remains later being removed to Edessa, thence to Chios, and finally to Ortona.

For seminarians and those priests who care to review their dogma in Latin, access may be had to the following: A treatise, "De Ecclesia Christi" (Turin: Marietti. 12 l.), by Gerardus M. Paris, O.P. The Dominican professor follows the traditional methods in his discussion, supplementing it with appendices on the Councils, Tradition, the Fathers, and the authority of theologians, especially St. Thomas.—The first volume of a projected series, "De Sacramentis" (Turin: Marietti. 7 l.), by A. M. Shembri, O.S.A., treats of the Sacraments in general, and Baptism and Confirmation in particular.—"De Sanctissima Eucharistia" (Paris: Beauchesne), by Adhémar D'Alès, offers a study of the Eucharist.

"S. Thomas d'Aquin" (Paris: Beauchesne. 30 fr.) is a biography of the great Doctor of the Church from the pen of Edgar De Bruyne. The author, after a survey of the century that produced St. Thomas, sketches the Angelic Doctor's career and discusses his philosophical and theological explanations of the universe—God, man, and the world.

The second volume of the "Epitome Theologiæ Pastoralis" (Turin: Marietti), by the Rev. A. M. Micheletti, may well be recommended to all priests and clerical students for its valuable contents and the lucid and practical exposition of the matter with which it deals. The manual treats of preaching, catechizing, the administration of parish temporalities, and, above all, of pastoral care of youth and Catholic and social action. These last two treatises are especially good, and the author is careful to fortify his chapters with copious quotations from Scripture, the Fathers, and Pontifical documents. While correct, the Latinity is notably simple. The reader will, of course, make the necessary allowance for certain phases of the author's discussions because of the peculiar conditions of religion in some parts of continental Europe, particularly his own country.

God Have Mercy On Us. It's a Great War. A Variety of People. The Trout Inn Mystery. Lad of Sunnybank.

"The prize of \$25,000 for the best World War novel offered by the Houghton Mifflin Company and the *American Legion Monthly* has been divided equally between William T. Scanlon and Mary Lee." Mr. Scanlon's volume is called "God Have Mercy on Us!" (Houghton Mifflin. \$2.50). Mr. Scanlon is a Catholic. Unlike Remarque, Hemingway, Mary Lee and practically every author of war stories, Mr. Scanlon has excluded sex-recitals, lurid immorality and vulgar natural processes from his volume. He has not thought fit, however, to delete profanity, blasphemy and crude expressions. He records the language of the Marines when the situation demands it. His volume is cast in the style of a plain record of events. It narrates the individual experiences he underwent as a sergeant in the Marines from his first march in France to the Armistice. He fought at Belleau Woods, Soissons, Mont Blanc, Saint Mihiel, Argonne Forest, etc. Factually, vividly, tensely, he describes the War as a fighting man saw it, under fire and behind the front lines. From 250 men, his company had but two survivors. The horror of War is in his book. Carnage, mangled and shattered men, heroic courage, scenes that are ghoulish and ghastly and nauseating fill his pages. It is the unadorned narrative of a soldier, of war between men and men, with women practically out of it. The title is taken from a chapter in which Mr. Scanlon tries to pray.

The story by Mary Lee shares the prize. "It's a Great War" (Houghton Mifflin. \$3.00), gives the experiences of a woman who served as a civilian employe with a hospital unit, in the aviation department, as a volunteer Red Cross worker, and as a Y. M. C. A. attendant among the soldiers in the advanced lines and in Germany after the Armistice. The material is ordered in a series of pictures, flashed with a certain continuity one after the other through nearly six-hundred, closely-printed pages. Miss Lee tells of war out of the trenches. That is a devastating story. She conceals nothing. She strips every rag of decency from the vast majority of those who went to France or were there before. It is a case book of war hysteria, not a book for general reading. It is a story of drab pessimism, of despair, and loss of faith in God and man. Miss Lee's cynical jibes at God show ignorance. She identifies religion with hypocritical exponents of it. Both this and Mr. Scanlon's novel are pacifist by reason of the brutality they describe as inherent in war.

Don Marquis presents some of his well-known people in his latest collection of short stories, "A Variety of People" (Doubleday, Doran. \$2.00). The Old Soak applies Scripture, not too nicely, to a modern instance. Tim O'Meara recalls the diplomatic experience of one of his ancestors who was loved by the two red-haired queens, Elizabeth and Mary Stuart. In a dozen more stories, Mr. Marquis always writes interestingly and humorously, unless he gets into tragedy or doubtful morality. One of the best tales is "Entirely Logical," the events of which happened after the indignant gentleman partook of Savannah Artillery Punch.

To enjoy a holiday before his final Oxford examinations, Dick Talbot makes an excursion into the Lake country. Accidentally he at once becomes the center of a series of amazing experiences, which include a romance of his own and a couple of brutal murders to which he runs the risk of being an accessory, to afford its background. Winifred Greenleaves recounts his adventures in "The Trout Inn Mystery" (Dial Press. \$2.00). While some of the episodes of the story are sufficiently unusual and diverting, in general the effect of the telling is lost by an amateurish style and by the introduction of a number of banal incidents.

From the four quarters have poured in requests for more of the doings of Lad, perhaps the best loved collie in the world, and so Albert Payson Terhune has given us "Lad of Sunnybank" (Harpers. \$2.00). Laughter and tears chase one another through the adventures of this all but human dog, and we, too, grieve that Lad is no more, if for no other reason than that he so loved the little children. Incidentally, we learn to know the Master and the Mistress.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

A Methodist at Mass

To the Editor of AMERICA:

Permit me, a Methodist, to pay tribute to your excellent Weekly, which I have been reading for some time. While our viewpoints do not always coincide, there are so many points of agreement in so many fields of human activity that AMERICA has become a necessity on my library table. It has been the means, directly and indirectly, of enlightening me on the doctrines of your Church, thereby dispelling a great deal of my ignorance and (more important still) prejudice.

We, unfortunately, do not see you as you are. Our preceptors still color our vision (not with evil intent, please) with the horrible fables that had their origin back in the feverish days of Luther, Calvin and the eighth Henry. It is a pity that this is so; and the Catholic Church has now, as she had in the days of Peter, Paul and John, a tremendous amount of suspicion, hatred, misunderstanding and blank ignorance to overcome. Speed the day when all Protestants, especially those who are intelligent enough and fearless enough to face facts, will understand your Church, so that they will be able to see the *real* reasons for and the underlying causes of the Reformation, if for no other reason.

You, Sir, in your editing of your paper, are so restrained, just and eminently fair, even while insisting on the apostolic character and authority of the Roman Communion, that no one can take offense at your occasional strictures on the unfortunate differences among Protestants. These differences, I may remark in passing, are not so deep as they were a hundred years ago. Still, the diversities are real, and you need not remind us that they are a scandal. We know that; and those of us who take a deep interest in the welfare of Christianity are sensible that, much as we may long to parallel Rome in loyalty, deep faith, certitude and cohesive strength, there can be no great future for Protestantism until the three hundred and more sects put aside their rivalries and come together in doctrine, discipline and worship, and present a united front against the common foe—irreligion. (Only a few years ago I should have said that the common foe was Rome! I cannot do so now, thanks to you, and a few Catholic friends who have been good enough to lend me books on the history and doctrines of your Church.)

Most Protestants (except perhaps Episcopalians) are totally bewildered, as I was a few years ago, on witnessing a Catholic service for the first time. The sermon is the only familiar part. All else is strange. And we really feel as out of place as would a Klansman in a synagogue. Let me give you my experience, if you have the patience to read on.

I was invited by a Catholic friend to attend service at St. Patrick's Cathedral, in New York. I had never before been inside a Catholic house of worship; and that stupendous structure, crammed to the doors with I do not know how many thousands of people, was a revelation to eyes accustomed to a Sunday congregation of some two hundred faithful in a small church. My friend, who was a regular communicant of the Cathedral, had pew-rights up front near the chancel, so that I was exceedingly fortunate (although I did not think so during the latter part of the service) in being able clearly to witness the ceremonies. Thus I found myself in the midst of thousands of unknown worshipers, with not the slightest idea about what was to take place.

It was, of course, your most elaborate service, Solemn High Mass, I was attending; and the homely, subdued rustling of the people under that vast vaulted ceiling, reconciled me in my place among them. The service, too, up to the sermon, was impressive and interesting, although the meaning was lost to me. The rolling echoes of the great organ, the chanting of the two choirs, and the faint though clear voices of the priests about the altar made quite

an impression on me, just as anything beautiful and exquisitely carried out will impress every man with a spark of appreciation in his soul. Nevertheless I felt strange and a trifle uncomfortable. The sermon did not entirely remove this feeling; for the subject was, to me, an indifferent one. But, following the sermon came the most startling part of the Mass. There was chanting by the choirs and the thunderous roll of the organ. And then—absolute silence!

Not the least whisper of a sound to be heard in that vast Cathedral!

I couldn't imagine what it meant, and I looked cautiously around and found that all those thousands were on their knees staring fixedly at the altar. My friend glanced at me, and then ignored me again, staring ahead like the rest. I looked, too, and saw that the priest at the altar was bending reverently over something, but I could not see what it was. But that continued silence! I thought it boded ill. At the moment I heartily wished I was out of there. I realized that *something* was taking place, something that had caused a sudden deathlike stillness to descend upon us. I turned and stared back into a perfect sea of faces. Not a soul of those thousands moved, and I felt the hair on the back of my neck begin to bristle! If someone near me had sneezed I should have vaulted clear out of the pew and bolted for the street. The profound hush was broken by the faint tinkling of a bell. That was all. And still the awful silence remained, with not a movement in that vast congregation. Of course, I did not then know your doctrine of the Real Presence, that Jesus Christ *in the flesh*, under the appearances of bread and wine, actually became present on the altar at the moment of consecration. I was considerably startled; and when the bell tinkled once more and the congregation began its vague rustling again, I was surprised to find that I had been holding my breath.

The remainder of the service was a relief to me; and when it was over and we had made our way to the street, I was thoroughly convinced that I had been inside a Catholic church once too often. However, the beauty, the impressiveness and the mystery of it all led to my asking questions, so that in that way I found that I really had fallen among human beings instead of among devils. Since that first experience I have attended Mass and Benediction many times, and I must admit that there is a solemnity about your services which is entirely foreign to our own places of worship.

While I believe that you can learn many things from us, I also know that Protestants would learn much to their benefit if they read a few Catholic books on the teachings of your Church. We all know that Rome has nearly two thousand years behind her, and she must have learned many things in that time. I, for one, am glad to acknowledge that such reading as I have done has cleared my mind of unfounded suspicion and prejudice which your God and ours never intended Christians to harbor.

Let me again congratulate you, Sir, on the valuable work AMERICA is doing in breaking down misunderstanding. May it prosper, and maintain that high type of scholarship which has long distinguished it.

Binghamton, N. Y.

JOHN KINSMAN CLARK.

Vocational Guidance in Women's Colleges

To the Editor of AMERICA:

In the issue of AMERICA for October 19, Miss Constance Doyle has presented the possibilities of vocational guidance in the women's Catholic colleges. Miss Doyle shows a fine appreciation of the situation, particularly of the necessity of training for leadership in definite fields of work. It pleases me that she has presented the case so clearly.

Possibly she may be unaware of curriculum adjustments which have been made to fit our Catholic students for various vocations. The business course which prepares for the degree of B.S. in Secretarial Studies has been offered for several years in at least three of our colleges. This is in addition to the pedagogical course offered in the same institutions. The opportunity of securing a major (24 points) in the other subjects mentioned by Miss Doyle, that is, in sociology, homemaking, etc., is now offered to undergraduates.

For the work of guidance and placement in the colleges, I can speak only for the program adopted here. Interviews and talks to groups constitute the basis of motivating the respective student's course. Each girl is advised to organize and plan her work, so that upon graduation, she will be ready to begin activities in her chosen field.

The Vocational Bureau is designed to benefit employers as well as the students seeking positions. The personnel manager or the director of a firm is told that only the best type of girl for his particular situation will be recommended. Students learn early in their freshman year that none need seek recommendation who do not avail themselves of all the opportunities for self-improvement. Thus undesirable habits, irresponsibility, and aimlessness are slowly but surely lost in the great business of preparing for a definite work. This develops a sense of poise and confidence in the student which comes from having measured up to required standards.

A series of talks to students by women prominent in their respective pursuits, by successful alumnae in various professions, and by several faculty members, is in preparation as an addition to the present program.

New Rochelle, N. Y.

SISTER THOMAS AQUINAS,

Vocational Director.

Follow Newman's Lead

To the Editor of AMERICA:

Apropos of the article on Newman in the issue of AMERICA for October 19, may I venture to say that the example of the eminent English convert in revising his controversial writings in the direction of greater urbanity might be followed with profit by us all? If such a master as he thought it wise in his revisions to take the personality and sting out of the critical comments he had to make, the fact is worthy of our consideration.

The desire to say something smart, something brilliant, something biting, is strong in most of us. But when it is a question of answering attacks upon, criticisms of, or misstatements about the Church, bitterness and cleverness are secondary to knowledge and sincerity. Indeed the sharpness may leave a lasting sting, and do more harm than good.

I have just been reading the words of a speaker on the Catholic press at the recent Catholic Congress in England, and what he said about antidotal articles (as he called them) struck me forcibly. Such articles, he said, were good when setting aside all desire to score. They have two concerns, and two only: (1) to prevent any one being misled by the attack, and (2) to do the maximum of good to the attacker.

This seems the right idea. It ought to be possible to accomplish the first object without any bitterness; and as for the second, the maximum of good we can do to an opponent of the Church is to lead him to become a member thereof. Will any bitterness of speech on our part be likely to do this? I wonder how many converts have been made by scathing scorn or biting sarcasm. Very few, I imagine. We don't make friends this way.

Our enemies as well as our friends should be embraced in our Catholic charity. We all know this. Yet when we sit down to reply to some attack or to set right some misrepresentation, how hard we find it to keep from showing, not so much the correct view of the Church, as our own cleverness at repartee, our own ability to "take the hide off" our adversary!

Let us bear Newman's example in mind. Toning down our adjectives, sprinkling cool patience on our ardors, may make our style less piquant; but, so revised toward urbanity, it will be more effective in the long run in doing the maximum of good to those who oppose us.

Boston.

DENIS A. MCCARTHY.

[Doctor McCarthy has missed the point. If he will re-read the article on Newman's revisions, he will doubtless observe that the renowned apologist put the button on his rapier only after the unfair attacks of Kingsley and Achilli had been more or less forgotten. He consistently used the bare blade in coping with adversaries who were in bad faith, or who resorted to slander and lies.—Ed. AMERICA.]